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ABSTRACT

The booklet discusses the concept of moral education as both a complex and composite phenomenon and as an important aspect of the student's education in Catholic schools. The aim of the discussion reveals a universal expectation that the Catholic school will be and must be an instrument of moral education. Relying mostly upon Kohlberg's work in moral development, the book's five chapters consider the roles and qualities of the Catholic school teacher in fostering the moral growth of the student by way of integrative approaches. The educational practices and conditions which contribute to a supportive environment are examined and four suggestions for effective teaching strategies (role playing, puppets, creative writing, and individualized reading) are offered. The chapters include: "Moral Education as a Variety of Educational Approaches"; "Climate and Atmosphere of the Classroom"; "The Role of the Teacher"; "Teaching Strategies"; and "Formation of Conscience." Each chapter contains a summary and suggested readings. Two sections include resources and suggestions for using the booklet. Three appendixes are also included: resources for moral dilemmas; moral development/reasoning diagrams; and a dilemma problem. (TRS)

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NCEA Keynote Series No. 6

STUDENT MORAL DEVELOPMENT IN THE CATHOLIC SCHOOL

Sister Mary Peter Traviss, OP

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STUDENT MORAL DEVELOPMENT IN THE CATHOLIC SCHOOL

Sister Mary Peter Traviss, OP

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PREFACE

The NCEA Keynote Series is made possible by a grant from the Michael J. McGivney Fund. This fund for new initiatives in Catholic education came through the generosity of the Knights of Columbus under the leadership of Virgil C. Dechant, Supreme Knight.

The Reverend Russell M. Bleich, Superintendent of Education in the Diocese of Dubuque, Iowa, made the original suggestion for preservice and inservice materials for teachers. Thanks are due the authors of this series and to the staff of the Education Office of the Archdiocese of Dubuque for the practical application section of each booklet.

Special thanks go to Ms. Eileen Torpey, the major editor of the series. The editorial committee consists of the Reverend J. Stephen O'Brien, Executive Director of the Department of Chief Administrators of Catholic Education, Sister Carleen Reck, Executive Director of the Elementary School Department, and Michael J. Guerra, the Executive Director of the Secondary School Department.

1. MORAL EDUCATION AS A VARIETY OF EDUCATIONAL APPROACHES

Moral education is both a complex and a composite phenomenon. It concerns itself with the growth of persons who are capable of making responsible moral decisions and of engaging in responsible moral actions appropriate to a situation and to a chronological age. It presupposes an orientation toward openness, flexibility, and an all-encompassing world view like that described by Andrew Greeley in his *Catholic Schools in a Declining Church*.[1] The moral education of a child is facilitated by modeling on the part of a caring, moral adult, intelligent didactic instruction, role-taking, opportunities for internalization of values, and a host of other daily experiences associated with today's Catholic school.

Moral maturity is fostered by a developing self-esteem, affective skills of empathy and sympathy, the freedom to express opinions encouraged by respect, and an exchange of reasons for behavior. The child's growth toward this maturity requires the support of the environment and of an adult community of teachers which directs the interaction of the student with the environment.

Viewed in this light, as people acting and interacting, initiating and responding, moral development is not the prescriptive list of do's and don'ts which has led some people to claim that moral education is the business of the home and church, and not of the school. The school, some maintain, should concern itself with academics. The Catholic school community has never agreed with this. It sees education as involving the "whole person" unfolding in an en-

vironment of faith, hope and love.

The church has a vision of the Catholic school as a place for helping students toward a "responsible and coherent way of life." The document on *The Catholic School* says:

> The Catholic school loses its purpose without constant reference to the Gospel and a frequent encounter with Christ. It derives all the energy necessary for its educational work from Him and thus "creates in the school community an atmosphere permeated with the Gospel spirit of freedom and love"...Education is not given for the purpose of gaining power, but as an aid for the fuller understanding of, and communion with, man, events and things.[2]

Catholic school educators agree with John Dewey when he says, "The child's moral character must develop in a natural, just and social atmosphere. The school should provide this environment for the child's moral development."[3] A reading of virtually every Catholic school's statement of philosophy reveals a universal expectation that the school will be an instrument of moral development.

The philosopher Harry Broudy, convinced of the role of the school in moral development of its students, writes in terms similar to those used in the articulation of school goals:

> The good life is the ultimate aim of education and for each pupil this means to determine himself, realize himself, and integrate himself through the habits of acquiring, using and enjoying the truth. The good life makes a claim upon the individual. Everything depends on whether the school can persuade him to acknowledge this as a moral claim, i.e., as a demand that if he judges he ought to satisfy.[4]

There are many forces today which combine to neutralize the school's role as moral educator: cultural relativism; fear of dealing with controversial issues; excessive narcissism; inability of the teacher to be a facilitating agent; and failure on the part of the school to understand the meaning of moral education.

The concept of moral education is broader than moral development; it is more than wise, caring, and appropriate indoctrination. It includes an awareness of one's values; it

presupposes a moral atmosphere and modeling adults. But for moral education to be effective, each of these components must enhance and contribute to the efficacy of the other, and not be used detrimentally, one to the other. Employed in isolation, any one of the approaches could result in a skewed, incomplete moral education.

Indoctrination[6], for example, is often dismissed by the developmentalists because it is socialization, and yet the exposure of a person to a body of commonly-accepted moral teachings is important for discussion, dialogue, and for the process of disequilibrium, assimilation, and accommodation, a process at the very core of the developmentalists' assumptions.[5] Values clarification clearly has much to offer both moral didactic teaching and development because it clarifies and prioritizes one's working values, but if the teacher is not careful it can lead to relativism. Moral judgment, on the other hand, is necessary but not sufficient.[6]

Indoctrination

Indoctrination not only involves didactic teaching, exposure to tradition and heritage, but also admonition, correction, learning by experience—"It would have been better if you had done this," or "Can you think of a better way to have handled that situation?" Homilies and inspirational talks on human behavior, based on respect for all persons created in the image and likeness of God, are really didactic instruction, and the church has long recognized the importance of the shared word not only to the religious life of its people, but to their moral conduct as well. The good example, or effective modeling by significantly important persons in the life of the observer, is also indoctrination, although indirectly so. American psychologists and educators of the 1980's have been decrying the absence of heroes and heroines in the lives of young people, and researchers report a narcissistic self-absorption that is having negative effects on the mental health of the young.[7]

The reading of biography, which enables young people to admire the example of worthy and exemplary people who have lived virtuous lives is indoctrination. Admiration often

leads to imitation. Thomas Lickona has a helpful chapter in his book, *Raising Good Children*, in which he lists "Books for Kids that Foster Moral Values."[8] Audrey T. Edwards presented a paper to the International Reading Association, "Selecting Books to Promote Moral Development," to help teachers toward the same end.[9]

Phillip Jackson's now famous concept of a "hidden curriculum" is indoctrination. It is non-rational. The curriculum is called "hidden" because it is not explicit, but is a value nonetheless, and teaches very effectively in its own way. Developmentalists laud the "hidden curriculum" when it meets the criteria of what they call "moral atmosphere."

Values Clarification

Values clarification is another approach that has been criticized by the developmentalists as not going far enough, and for encouraging moral relativism. Both objections are probably well taken, but again, the approach has much to offer the moral development of a student. The purpose of the teaching strategy is to allow students to gain insight into the values and beliefs they actually hold, and to clarify what is really important to their values and beliefs. The values clarification approach maintains that in order to hold a value, students must satisfy the following seven well known criteria: CHOOSING (1) freely, (2) from alternatives, (3) after reflection; PRIZING (4) cherishing, being happy with the choice, (5) willing to confirm the choice publically; ACTING (6) doing something with the choice, (7) repeatedly, in some pattern of life.[10]

There are a number of practical teaching suggestions for helping students affirm and clarify what they believe. One of Sidney Simon's examples is the drawing of a shield-like coat of arms. The students divide it into six parts and draw a picture within each part, according to these instructions:

Part I: Draw two pictures—one representing something you are good at; the other something you would like to be good at.

Part II: Draw a picture (or symbol) of one of the values from which you would never budge.

Part III: Draw a picture (or symbol) by which your family lives.

Part IV: Draw a picture (or symbol) of something you would strive for if you could have anything you wanted.

Part V: Draw a picture (or symbol) in which you believe and you wished all people would believe.

Part VI: Write 4 words in the form of a scroll under the shield, that you would like people to say about you.[11]

The values clarification approach is based on the notion that values are relative—and many of them are, e.g., neatness in dress. The authors of *Values and Teaching* claim:

> As teachers, then, we need to be clear that we cannot dictate to children what their values should be, since we cannot also dictate what their environments should be and what experiences they will have. We may be authoritative in those areas which deal with truth and falsity.[12]

Cognitive Development Approach

The cognitive developmental approach views the child as taking an active part in his or her own moral development rather than being a passive recipient of external influences and teachings. It suggests that young people formulate moral ideas from organized patterns of thought, that these patterns do not come directly from the culture, and that these patterns go through a series of qualitative transformations or stages as the child develops.

The concept of stages implies the following characteristics:

A. The stages are organized systems of thought, and people are consistent in their level of moral judgment.

B. The stages form an unchanging sequence. A person always moves forward, and while one can never skip stages, one may fixate at one stage level.

C. A particular stage is seen as being integrated into the next stage and finally replaced by it.[13]

Lawrence Kohlberg's studies support the Piagetian notion that moral maturity is achieved by moving through these

qualitatively different stages. They are invariant (that is, stages are not skipped; the person must pass through them sequentially), hierarchically ordered (each stage defines a more coherent and rational way of resolving moral conflict) and they are cognitive. The movement begins with the *disequilibrium* generated by the interaction between the child and the environment. The experiences resulting from the disequilibrium are *assimilated* into the structure and eventually *accommodated* by reorganizing the structure so the person has a new system of meaning. In so doing, the person has taken on a new way of receiving the world and it is said that one has advanced stage-wise.

Like Piaget's system, each of the Kohlberg stages is a structured whole with its unique moral outlook which is used during interaction with the environment. In this maturation process, each new stage takes on, or assumes the previous stage, but reorganizes the experience of the previous stages in a differentiated and integrated way.

Kohlberg's Six Stages of Moral Development

Lawrence Kohlberg, piggybacking on the work of Jean Piaget, identifies six stages, two stages occurring at three distinct levels: the pre-conventional, conventional, and post-conventional.

Table 1[14]

I. Pre-Conventional Level

At this level the child is responsive to cultural rules and labels of good and bad, right or wrong, but interprets these labels in terms of either the physical or the hedonistic consequences of action (punishment, reward, exchange of favors) or in terms of the physical power of those who enunciate the rules and labels. The level is divided into the following two stages:

Stage 1: *The punishment and obedience orientation.* The physical consequences of action determine its goodness or badness regardless of the human meaning or value of these consequences. Avoidance of

punishment and unquestioning deference to power are valued in their own right, not in terms of respect for an underlying moral order supported by punishment and authority (the latter being Stage 4).

Stage 2: *The instrumental relativist orientation.* Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms like those of the marketplace. Elements of fairness, or reciprocity, and of equal sharing are present, but they are always interpreted in a physical pragmatic way. Reciprocity is a matter of "you scratch my back and I'll scratch yours," not of loyalty, gratitude, or justice.

II. Conventional Level

At this level, maintaining the expectations of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is not only one of *conforming* to personal expectations and social order, but of loyalty to it, of actively *maintaining,* supporting and justifying the order and of identifying with the persons or group involved in it. At this level, there are the following two stages:

Stage 3: *The interpersonal concordance or good boy-nice girl orientation.* Good behavior is that which pleases or helps others and is approved by them. There is much conformity to stereotypical images of what is majority or "natural" behavior. Behavior is frequently judged by intention—"he means well" becomes important for the first time. One earns approval by being "nice."

Stage 4: *The law-and-order orientation.* There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority, and maintaining the given social order for its own sake.

III. Post-Conventional, Autonomous, or Principled Level

At this level, there is a clear effort to define moral values and principles that have validity and application apart from

the authority of the groups or persons holding these principles and apart from the individual's own identification with those groups. This level again has two stages:

Stage 5: *The social-contract, legalistic orientation.* Generally with utilitarian overtones. Right action tends to be defined in terms of general individual rights and in terms of standards which have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal values and opinion. The result is an emphasis upon the legal point of view, but with an emphasis upon the possibility of changing law in terms of rational considerations of social utility (rather than freezing it in terms of Stage 4 law-and-order). Outside the legal realm, free agreement and contract are the binding elements of obligation. This is the "official" morality of the American government and Constitution.

Stage 6: *The universal ethical principle orientation.* Right is defined by the decision of conscience in accord with self-chosen *ethical principles* appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Golden Rule, the categorical imperative); they are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of *justice,* of the reciprocity and equality of the human rights, and of respect for the dignity of human beings as individual persons.

The notion of stage theory is better understood by exemplifying actual responses. The Peterson dilemma is one which teachers can relate to readily, and the responses focusing as they do on the structure of thought, demonstrate development through stages.

The Peterson Dilemma

Mr. Peterson teaches a social studies class in the local high school. Because of his great rapport with his students, he is known as one of the best teachers in the school. One day after a class discussion of contemporary problems in America, several class members approached Mr. Peterson in his office to tell him that they planned to boycott the school cafeteria in support of the migrant farm workers across the country. Previously, the students had picketed the local grocery store and passed out leaflets in their neighborhood. They also had circulated a petition and had written letters to the school authorities in an attempt to stop the school from purchasing non-union lettuce and grapes. Both of these attempts to change school policy had failed.

The students indicated that they not only planned to boycott the cafeteria but also hoped to shut it down by setting up a picket line during the lunch hours. The students told Mr. Peterson about the planned boycott because of the many class discussions in which they had talked about the American tradition of protest. They also insisted that the success of the boycott depended on Mr. Peterson not breaking their confidence; they did not want the school administration to know about the plans.

Mr. Peterson feels sure that other teachers and the administration do not know about the planned boycott. He also knows that part of the student body would not be sympathetic to the boycott and this could result in a physical confrontation. According to the school rule, any organized student gathering on school grounds must be cleared by school officials. Mr. Peterson also knows that faculty members are supposed to notify the school administration of any activity which may interfere with the school schedule. Mr. Peterson discussed the various implications of the boycott with the students. The students understand these, however, and are determined to go through with the plan.

Should Mr. Peterson tell the school administration of the impending boycott and picket line? Why or why not?[15]

Table 2[16]

Responses to Peterson Dilemma

Should:	Should not:
Stage 1—If Mr. Peterson keeps the secret and does not tell the school officials, they might think that he is in on the planning of the boycott and he could lose his job because of the misunderstanding. He should tell.	*Stage 1*—If Mr. Peterson keeps the secret and does not tell the school officials, the students will continue to consider him one of the best teachers in the school. He should not tell.
Should:	**Should not:**
Stage 2—Mr. Peterson should notify the school authorities. After all, this will demonstrate to the administration that he had leadership potential and this may help him to become an assistant principal.	*Stage 2*—Mr. Peterson should not notify the school authorities because he would not want someone to break a confidence which he entrusted to them. After all, the students had promised not to tell anyone when he declared his personal position on certain controversial issues.
Should:	**Should not:**
Stage 3—He should notify the appropriate people in the school. Mr. Peterson may also be known by the administration as a serious, hardworking teacher who demonstrates leadership; he shouldn't let these school officials down in this situation.	*Stage 3*—Mr. Peterson would lose the respect of his students if he told the school officials about the boycott. He would not be able to face them again if he let them down by breaking their confidence.

Should:

Stage 4—Although Mr. Peterson should be concerned about keeping the confidence of his students, he holds a position of responsibility and therefore has an obligation to maintain the school rules. He should inform the appropriate authorities of the planned boycott.

Should not:

Stage 4—Mr. Peterson should not report the incident. As a teacher, he has a duty to protect the confidence which students have placed in him. Trust, confidence, and faith are all part of the code which has governed his relationship with his students throughout the year. This code is of greater value than the arbitrary rules of the school.

Should:

Stage 5—Mr. Peterson may want to keep the boycott a secret and he may disagree with the school rule, but he has a responsibility to the safety and welfare of the entire school. He may realize the injustice of a rule which forbids protest and he may agree with the farm worker issue, but he should attempt to change these rules. At this time, however, he should notify the school authorities in the interest of safety.

Should not:

Stage 5—Mr. Peterson's obligation to inform the administration is less important than the students' right to demonstrate against what they believe to be an injustice and their willingness to pay the penalties for their action. No evidence exists which establishes a "clear and present danger" to other students; therefore, the students have the right to protest regardless of the school rule and Mr. Peterson should not interfere.

Should:	**Should not:**
Stage 6—Mr. Peterson recognizes a potentially volatile situation which threatens the lives of others. He believes that he should attempt to intervene. The sanctity of human life is more important than breaking a confidence or merely upholding a school rule.	*Stage 6*—Mr. Peterson considers the greater injustice actually endured by the farm workers as compared to the possible inconvenience of a group of unsympathetic students. The school rule should not stand in the way of a protest against the indignity of the farm workers' lives. He should not inform the school officials of the planned boycott.

The Catholic Church has long held that there is a specific set of moral truths based on universal principles that must be handed down, generation to generation. The church saw itself as the preserver of God's revelation of Himself in Christ and through the Spirit, and, by extension, of the moral life of discipleship. As time went by, the church not only provided religious reasons for moral beliefs, but also condensed the reasons into bald precepts, a list of shall's and shall not's, to which it demanded obedience.

Today's contemporary Catholics are calling for greater autonomy. They maintain that the church can no longer support a monolithic theory of morality that admits of only one approach to moral reasoning or, indeed, to the meaning and limits of moral norms. Moral norms, they say, are guidelines and not recipes for moral action. Applications differ, depending on the circumstances of a situation. It is not the principle that changes, but a situation that can alter the application of a constant principle.

Intelligent, self-actualizing Catholics listen to these norms, but they see themselves as decision makers.[17] Professor James Gustafson uses the Catholic Church as a dramatic illustration of the modern shift from a belief in the absolute moral truth to a vision of what many ordinary people feel is their role in making individual moral judgments. He writes:

> The new Catholic ideal of the moral person is not so much one who is free from the strains of sin through scrupulous obedience to the eternal moral truths of the Church's teachings, as it is one who is motivated to be freely self-giving in service to others in the world. The new vision is one of greater autonomy. The person is responsible for discerning what is required in given circumstances; the Church becomes more the enabler of freedom than the prescriber of conduct and judge of moral mistakes.[18]

Duska and Whelan read the history of the church as a struggle between tensions—the guardian of correct morals and the defender and the instrument which liberates the individual—and compare the tension with the one a person experiences at the post-conventional level, as one loving order yet subjecting it to rational scrutiny. They comment:

> It will be remembered that the chief characteristics of principled thinking is the evaluation of the given system from an ideal perspective. One need only reflect on Christ's claim that he had not come to destroy the law but to fulfill it in order to find a model of principled thinking. Time and again the legalism of the Pharisees is challenged as destroying the spirit of the law. Time and again appeals are made to a higher order, the kingdom of God, which gave us an ideal by which to judge the real. Most important, however, were the appeals to the highest principles of all—justice and love, both based on the belief that we are all God's children, all beloved of God, and the insistence that even the highest authority should be the humblest servant.[19]

How does the Catholic school teacher deal with this challenging complexity? How does a teacher help a student not only internalize the ethical teachings of the church but also become actually engaged in changing the inner structure which underlies the context of moral responses?

The ensuing chapters will consider the role and qualities of the Catholic school teacher in fostering the moral growth of the student and by way of integrative approaches. The educational practices and conditions which contribute to a supportive environment will be examined, and suggestions

of effective teaching strategies will be offered. Chapter 5 considers one level of the formation of conscience to be the facilitation of moral judgment; it also treats conscience at a deeper level as self-transcendence. Finally, the teacher will find a list of helpful resources and references for further study.

Summary

1. Moral education is a complex phenomenon which concerns include all the experiences that assist a person in arriving at moral maturity.
2. Moral education is a broader concept than indoctrination, values clarification or moral development. True moral education requires that these approaches be integrative and consistent with both the explicit and "hidden" curriculum espoused by the school.
3. The school has not only a legitimate role in the moral education of its students, but an obligation to further the development of the "whole child." For the believing Christian, this development includes the imitation of Christ Jesus.
4. Indoctrination, when interpreted as teaching children about parental, societal, and religious norms, is an important part of moral education. This approach must always be used with respect for the freedom of the students and for their capacity to understand the reasons for such norms.
5. Values clarification is a useful tool for helping students understand their own value system and the meaning of everyday experiences. It is not useful to moral educators when it promotes relativism.
6. Moral development suggests that the moral learning of students takes place in the changing ideas of right and wrong as they mature through six sequential moral stages, rather than through the internalization of societal norms and by increased awareness of their inner values.
7. The role of the church is to offer norms and guidelines in assisting moral decision-making and behavior. It bases these norms and guidelines on the life of Jesus, revela-

tion, magisterial teachings, including the directives of councils, and on human reason (natural law).

Suggested Readings

Suggestions for further readings do not include works cited in the notes for each chapter. The author recommends, therefore, further study of the materials referred to in the notes first, and then as a follow-up, those in the "suggested readings."

DeBenedittis, Suzanne. *Teaching Faith and Morals: Catechesis for Personal and Community Renewal.*/Minneapolis, Minn.: Winston Press, 1981. A creative presentation of the relationship of faith and moral with a pragmatic application to religious education. The influences of Jung and Kohlberg underlie DeBenedittis' integrative ideas. Her use of diagrams is very helpful.

Hennessy, Thomas C. "Interviewing Lawrence Kohlberg," *The Catholic World*, 221, 1324 (July/August 1978), pp. 148-158. In this interview, Kohlberg talks about his problems with indoctrination because (1) it doesn't work, and (2) who decides the virtues? He seems to have different feelings about indoctrination within a community of commonly-shared values because the pluralism is not as broad.

Kohlberg, Lawrence. *The Philosophy of Moral Development*, Volume I. San Francisco: Harper and Row Publishers, 1981. With the two other volumes, *The Psychology of Moral Development* (in process), and *Education and Moral Development* (in process), this work is intended to contain Kohlberg's life work. The first volume is a series of essays already published as articles. Of particular interest to the Catholic educator is his speculation about a "Seventh Stage" (pp. 311-372), which goes beyond justice principles and in which "union and integrity are found." It is the stage of "highest ethical and religious experience" which embraces both a love of the earth and a complete surrender to God.

McDonnel, Sister Ruth, Galusha, David, and Reichert, Richard. *Moral Education and Christian Conscience*. Washington, D.C.: United States Catholic Conference Publication, 1977. The authors assert that moral develop-

ment is furthered by a process of cognitive, affective and theological experiences. Certain skills are needed, along with the practice of Christian values. The authors identify specific values and work them into guidelines for curriculum writing. Goals and objectives are redefined at four levels: 4-6 years, 9-11 years, 12-14 years and 15-18 years.

Purpel, David, and Ryan, Kevin. "Moral Education...It Comes with the Territory," in *The Hidden Curriculum and Moral Education: Deception and Discovery*, edited by Henry Giroux and David Purpel. Berkeley, Calif.: McCutchan Publishing Corporation, 1983, pp. 267-279. The authors contend that every school is involved in moral education whether or not it wants to be. The moral education of a school needs to be explicit and systematic to avoid mixed signals, ambiguity, relativity and moral confusion. This book offers suggestions for doing this.

Raths, Louis, Harmin, Merril, and Simon, Sidney. *Teachings and Values*. Columbus, Ohio: Charles E. Merrill, 1966. There are a number of books on values clarification but the Raths volume is the one that most clearly elucidates the "theory" and practice of this approach. It should be noted, however, that some of the latter works modify the original format in view of subsequent criticism, and the latter suggestions for implementing the approach are more complementary to developmental practices.

Rowntree, Stephen. "Faith, Justice and Kohlberg," *Readings on Moral Education*, edited by Peter Scharf. Minneapolis, Minn.: Winston Press, 1978, pp. 230-247. Father Rowntree argues very persuasively that there is a consequence in both function and content of Kohlberg's principles of justice and the church's social justice teachings.

Saint Anthony's Messenger, 88, 10 (March 1981). The entire issue has been written as an example of the church's guidance on personal and moral issues by presenting (1) Christian values and pertinent church teachings on specific moral situations, and (2) "to give a model on how a person would go about forming his/her conscience on that matter."

2. CLIMATE AND ATMOSPHERE OF THE CLASSROOM

Research indicates that the social atmosphere of the classroom, and indeed the school, has a considerable impact on the moral development of the students. The environment that is perceived as coercive, arbitrary and inconsistent, and devoid of adult example, arrests moral growth. Some studies have indicated that the entire environment is a curriculum which has implications for moral maturity.[20]

Kohlberg comments on the necessity of a moral environment when he writes:

> If schools wish to foster morality, they will have to provide an atmosphere in which interpersonal issues are settled on a basis of principle rather than power. They will have to take the moral question seriously, and provide food for thought instead of conventional right answers.[21]

Community

Bruno Bettelheim suggests that the atmosphere, at least for very young children, is powerfully supportive when there is a consensus society, as in the case of Catholic schools. The "morality of constraint is partially replaced by the morality of cooperation, and this is tempered and refined by the spontaneous give and take of peer interaction."[22] This effect speaks to the value of building classroom community in the moral education of the students, a classroom community characterized by trust, openness, and caring, a climate that permits self-revelation without fear of being laughed at or made an object of ridicule. Piaget's research in moral judgment demonstrates that the change

in judgment comes about "in the clash of wills among equals in a context of mutual respect in the peer group."[23]

Dewey (1916), Piaget (1932), Selman (1976), and Lickona (1980) refer to the same quality of community as the American Catholic bishops in their pastoral, *To Teach As Jesus Did*. They write:

> Community is at the heart of Christian education, not simply as a concept to be taught but as a reality to be lived. Through education men must be moved to build community in all areas of life; they can do this best if they have learned the meaning of community by experiencing it. Formed by this experience, they are better able to build community in their families, their places of work, their neighborhood, their nation, their world.
>
> Christian fellowship grows in personal relationships of friendship, trust and love infused with a vision of men and women as children of God redeemed by Christ. It is fostered especially by the Eucharist which is at once a sign of community and the cause of its growth. From a Christian perspective, integral personal growth, even growth in grace and spiritual life, is not possible without integral social life. To understand this is a high form of learning; to foster such understanding is a crucial task of education.[24]

Participatory Democracy

Within this community, "a common shared life" in John Dewey's words,[25] the moral educator helps students become actively involved in classroom decision-making. Students need to assume appropriate responsibility for making decisions about classroom rules, bulletin boards, schedules, modes of homework, prayer, the physical environment, the use of time, the kinds of service to the wider community, the division of labor for keeping the classroom orderly, paraliturgical celebrations, and evaluation.

This decision-making is done with the guidance of the teacher who, as the adult facilitator, does not abdicate the

rightful authority of the one in charge, but directs the classroom community in such a way as to "include a wide range of consultating and collaborating between teacher and children. It means helping children learn to participate creatively and actively in their own and each other's development."[26]

Participatory democracy, a favorite theme of Dewey who viewed the school as a necessary bridge between the family and the society "out there," promotes involvement and a resulting sense of community, and discourages privatism. Participatory democracy provides more extensive opportunities for role-taking. It encourages moral communication and raises the environmental level of justice. It also contributes to a sense of efficacy in being able to influence the attitudes of others.

Freedom and Rationality

To support democracy in the classroom, the social atmosphere must be one of freedom and rationality. Rationality implies clear reasons for rules and other decisions; it also implies responsibility for rule-asking, rule-following, and rule-breaking. Teachers should encourage their students to become actively involved, not only in formulating appropriate classroom rules which promote community, but also in determining the consequences for setting aside a specific rule. An example of this process: if the students decide one of their rules should be that no one may leave the classroom without the permission of the teacher because she/he is responsible for all the students and, therefore, needs to know where they are, then the students may decide that a consequence of breaking that rule is automatic exclusion of the student from the next field trip. The rationale being that a student who does not cooperate with the responsibility of the teacher in the classroom cannot be expected to do so on a field trip. By generating the consequences at the same time the rule is formulated, students practice opting for the consequence when they choose to break the rule.

Young people have a hard time foreseeing the conse-

quences of their behavior and have to experience over and over again the reality of freely choosing consequences each time they freely choose behavior. Teachers who are explicit in their efforts to form moral students spend a good deal of classroom time in helping their students make choices in the light of *considered* consequences, even though it is difficult sometimes to let go and allow young people to make these choices, especially when the teacher perceives the choice to be a mistake. To consistently insulate students from failure is not helping them to grow morally.

Freedom, the other climatic condition, implies respect for another person; it also implies an environment in which constructive disequilibrium is encouraged and a certain amount of cognitive tension is allowed to exist. When students feel restrained in expressing themselves and seek to please the teacher and/or make themselves acceptable to their peers, moral development is arrested.

Richard Hersh and Diana Paolitto write:

> The stimulation of moral development requires that the teacher create the conditions for specific modes of classroom interaction. Such interaction requires that students go beyond the mere sharing of information; they must reveal thoughts which concern their basic beliefs. The theory of moral development demands self-reflection stimulated by dialogue. The teacher within this framework must be concerned with four types of interaction: (a) student dialogue with self, (b) student dialogue with other students, (c) student dialogue with teacher, and (d) teacher dialogue with self. Ultimately the interaction-dialogue process is intended to stimulate reflection upon one's own thinking process. It is the student's dialogue with self that creates internal cognitive conflict. The need to resolve such conflict eventually results in development.[27]

Rule-Related Activities

Both the Farmington Trust Research Unit (in England under the direction of John Wilson until 1973) and Piaget's early works stress the great value of group activities which involve children working and play-

ing together according to rules. Cooperation (as contrasted with competitiveness) in classroom projects, student government, service programs, and understanding the relation of law to harmonious interpersonal relationships, supports moral growth. Students develop by looking toward the common good in conjunction with an individual's good, making rules to protect both goods, and foreseeing the consequence of choosing one good over the other.

Empathy

Part of the process of autonomous decision-making and rule following involves a capacity for empathy, both on the part of the teacher and the students. Teachers must know where their students are "coming from," and students need to be able to "see" the viewpoints of their peers.

Robert Selman's extensive research has demonstrated a close relationship between moral reasoning and social perspective taking.[28] He also suggests that role-taking ability develops in a progressive sequence *prior* to parallel stages of moral development:

Table 3[29]
Parallel Structured Relations Between Social Role-Taking and Moral Judgment Stages

Social Role-Taking Stage	Moral Judgment Stage
Stage 0—Egocentric Viewpoint (Age Range 3-6)	*Stage 0—Premoral Stage*
Child has a sense of differentiation of self and other but fails to distinguish between the social perspective (thoughts, feelings) of other and self. Child can label other's overt feelings but does not see the cause and effect relation of reasons to social actions.	Judgments of right and wrong are based on good or bad consequences and not on intentions. Moral choices derive from the subject's wishes that good things happen to self. Child's reasons for his choices simply assert the choices, rather than attempting to justify them.

Stage 1—Social-Informational Role-Taking (Age Range 6-8) Child is aware that other has a social perspective based on other's own reasoning, which may or may not be similar to child's. However, child tends to focus on one perspective rather than coordinating viewpoints.	*Stage 1—Punishment and Obedience Orientation* Child focuses on one perspective, that of the authority or the powerful. However, child understands that good actions are based on good intentions. Beginning sense of fairness as equality of acts.
Stage 2—Self-Reflective Role-Taking (Age Range 8-10) Child is conscious that each individual is aware of the other's perspective and that this awareness influences self and other's view of each other. Putting self in other's place is a way of judging his intentions, purposes, and actions. Child can form a coordinated chain of perspectives, but cannot yet abstract from this process to the level of simultaneous mutuality.	*Stage 2—Instrumental Orientation* Moral reciprocity is conceived as the equal exchange of the intent of two persons in relation to one another. If someone has a mean intention toward self, it is right for self to act in kind. Right defined as what is valued by self.
Stage 3—Mutual Role-Taking (Age Range 10-12) Child realizes that both self and other can view each other mutually and simultaneously as subjects. Child can step outside the two-person dyad and view the interaction from a third-person perspective.	*Stage 3—Orientation to Maintaining Mutual Expectations* Right is defined as the Golden Rule: Do unto others as you would have others do unto you. Child considers all points of view and reflects on each person's motives in an effort to reach agreement among all participants.
Stage 4—Social and Conventional System Role-Taking (Age Range 12-15+) Person realizes mutual perspective taking does not always lead to complete understanding. Social conventions are seen as necessary because they are understood by all members of the group (the generalized other) regardless of their position, role, or experience.	*Stage 4—Orientation to Society's Perspective* Right is defined in terms of the perspective of the generalized other or the majority. Person considers consequences of actions for the group or society. Orientation to maintenance of social morality and social order.

Students who are exposed frequently to the skills of their social role-taking stage and who are able to view a situation from another person's perspective use this awareness

in their moral justifications. Kohlberg asserts that this ability to take perspective is a *necessary* precondition for moral development.[30]

The classroom climate which helps develop the skill of empathy is one in which the teacher creates an awareness that other people have their own points of view. This can be done by encouraging students to express themselves in a non-threatening, free environment. A complementary skill is the ability to put oneself in the other's place by asking questions like "How do you think Peter feels after hearing Judy say what she did?" "What do you think Tom will do now?" "Won't Tom be afraid he is going to be punished?" These kinds of questions enable students to analyze the behavior of others and to relate their own behavior in a way that is useful for further reflection and subsequent action.

Knowledge and Understanding

As children mature and move developmentally from a consideration of self to that of others, and to the concerns of the human family, they will need to do more than interact with and analyze the behavior of their peers. Their reflections will take on the dimensions of a world view. But this growth process can happen only in studying other peoples, in knowing their history as prologue to the future, reading about the rise and fall of great civilizations as vicarious national experiences.

The philosopher Richard S. Peters had a wonderful sentence in his insightful essay, "Concrete Principles and the Rational Passions," which reads, " The romantic ideal must at least have a classical background if it is to function as more than a mere protest."[31] He is, of course, making a plea for the kind of classroom instruction which informs the criticism and choice of students. It is the integration of didactic instruction, the learning of facts with reason. Discussion can be nothing more than a vague exchange of ignorance and/or prejudices if it is not based in truth, or at least a reasonable attempt at truth. The moral atmosphere of a classroom, then, must contain a respect for knowledge of the social sciences, law, religion, literature and history. A

liberal education, a concept which the Catholic Church repeatedly makes reference to in documents on schooling as the "education of the whole person," is incompatible with authoritarianism and dogmatism. This pursuit of truth "enlarges one's perspective of the predicament of man and so puts one's own choices in a less abstract setting."[32]

Teachers of young children, in particular, need to be attentive to their teaching of linguistic skills, particularly those of reading, writing, speaking, listening, and conceptualization in order to begin the long process of informing the judgment and to engage fruitfully in the "clash of wills" Piaget finds so essential to moral development. For it is in using these skills that students acquire understanding to make tentative decisions about the truth or falsity, or even the priority, of competing claims.

Vision and Values

The claim for the importance of these environmental factors—involving the permeation of the explicitly stated values of the school into the very fabric of the institution—is the psychological rationale for the National Catholic Educational Association's curricular project, *Vision and Values in the Catholic School*.[33] The comprehensive project identifies eight key Gospel values: community, faith, hope, reconciliation, courage, service, justice, and love.

Some of the eight values were selected because of their timeliness, and others because of their enduring priority in a Christian community comprised mostly of youth. The school faculty may opt for other Gospel values than these eight.

The faculty chooses one value and begins an intense process of reading, reflection, sharing, discussion, implementation and evaluation. The process involves teachers as individuals, small groups of teachers, and the entire faculty in the generation of school goals with concrete objectives. Teachers contrast what should be with what is, comparing the ideal with real school practices. Desired changes are specified in discrete objectives and plans for the classroom.

The goal is to integrate the targeted value into the life of the school. Then a second value is chosen, and the cycle begins again.

This is the process of bringing the hidden curriculum and the explicit, Catholic value-oriented curriculum together as one and the same. The developmentalists write frequently of the powerful influence of the hidden curriculum (sometimes called the "unstudied curriculum"). Kohlberg says, "We believe what matters in the hidden curriculum is the moral character and the idealogy of the teachers and principal as they are translated into a working social atmosphere which influences the atmosphere of children."[34]

Summary

1. The moral atmosphere of the classroom, composed of virtually everything that happens within its four walls, has a powerful impact on the moral life of the students.
2. A classroom community, characterized by trust, care, and openness, supports the growth and development of moral interaction as it is constantly called into use when students work, play and worship together.
3. This kind of community encourages the practice of responsible moral behavior when it is also democratic in its orientation.
4. The interjection of a functioning freedom and rationality, properly understood, aid in internalizing the concept of participatory democracy, a concept John Dewey claims is indispensable to the moral development of the young. Privatism supports narcissism and arrests growth.
5. Role-taking, which promotes empathy and understanding of others, is one of the key environmental competencies needed to ensure a moral atmosphere.
6. Moral growth is retarded when there are negative environmental factors such as authoritarianism, dogmatism and ignorance of the world in which we live and of other people who inhabit our earth. Sometimes these negative factors are so strong they are a direct contradiction of the explicit values proclaimed in a school's philosophy.
7. The explicit curriculum of a school must be brought into agreement with the "hidden or unstudied" curriculum so that the moral atmosphere can have an optimal effect in fostering growth. NCEA's *Vision and Values* attempts to do this for the Catholic school.

Suggested Readings

Lickona, Thomas. *Raising Good Children*. New York: Bantam Books, 1983. Popular instructional book written for parents, but it is also a valuable, insightful book for teachers. It has chapters on "T.V. as a Moral Teacher," "Sex," "Drugs," "How to Get Your Kids to Talk to You," "How to Ask Questions." All that, and it is solid research, too.

Lickona, Thomas. "Democracy, Cooperation, and Moral Development." *Toward Moral and Religious Maturity*, edited by Christiane Brusselmanns. Morristown, N.J.: Silver Burdett Company, 1980, pp. 487-515. Lickona presents a compelling argument for implementing cooperation democracy into the classroom. His examples are practical and his suggestions come from the experience of a teacher.

Mosher, Ralph L. "A Democratic High School: Damn It: Your Feet Are Always in the Water." *Adolescents' Development and Education*, edited by Ralph L. Mosher. Berkeley, Calif.: McCutchan Publishing Corporation, 1979, pp. 497-525. Mosher describes social democracy in secondary school classrooms in theory and in practice. Particularly valuable for the reader will be the vicarious experiences with student government.

Power, Clark. "Evaluating Just Communities." *Toward a Method for Assessing the Moral Atmosphere of the School: Evaluating Moral Development and Moral Programs that Have a Value Dimension*, edited by Lisa Kuhmerker, Marcia Mentkowski and V. Lois Erickson. Schenectady, N.Y.: Character Research Press, 1980, pp. 177-192. Power's chapter is not a treatment of evaluation methods as one might infer from the title of the book, but rather an "easy-to-read" essay on what constitutes a moral atmosphere and what is currently being done to implement those elements to ensure moral atmosphere in schools.

Scharf, Peter. "School Democracy: Promise and Paradox." *Readings in Moral Development*, edited by Peter Scharf. Minneapolis, Minn.: Winston Press, 1978, pp. 187-195. Scharf offers a critique of the participatory democracy model in today's schools. The very reasons he gives for it not being a viable model—large numbers, students who do not see schooling as an end in itself, teachers not trained for democracy living—may be the reasons to suggest Catholic schools would be ideal places to implement the notion.

Walsh, Kevin, and Cowles, Milly. *Developmental Discipline*. Birmingham, Ala.: Religious Education Press, 1982. This is a much needed volume on the place and practice of discipline in a classroom or school committed to fostering the moral development of its students.

3. THE ROLE OF THE TEACHER

The role of the teacher in facilitating the moral development of students is a demanding one. It requires patience and perseverance and the ability to exercise authority without being authoritarian so that cooperative learning can take place in a participatory democracy. An effective moral educator is one who listens carefully to moral communications, helping students discover inconsistencies and inadequacies in their own reasoning. These kinds of teachers foster self-esteem because they are self-actualizing people themselves, willing to share and even explain the "why" of classroom procedures and practice. In other words, moral development is not so demanding because it *adds* to the task of the teacher, but because it suggests they teach in a specific way.

Authority vs. Authoritarianism

In supporting growth in moral judgment, the teacher cannot be authoritarian, dispensing right responses and rejecting wrong responses. Authoritarian teachers usually succeed in prompting students to give answers they want to hear instead of encouraging students to think for themselves. Good teachers know they haven't all the answers and they try to stimulate children to seek answers with them, thus building a learning environment of mutual benefit. Teachers and students learn together.

Abraham Maslow describes such teachers as "self-actualizing." He observes:

> Our teacher-subjects behaved in a very unneurotic way simply by interpreting the whole situation differently, i.e., as a pleasant collaboration rather than as

a clash of wills, of authority, of dignity, etc. The replacement of artificial dignity—which is easily and inevitably threatened—with the natural simplicity which is *not* easily threatened; the giving up of the attempt to be omniscient and omnipotent; the absence of student-threatening authoritarianism, the refusal to regard the students as competing with each other or with the teacher; the refusal to assume the "professor" stereotype and the insistence on remaining as realistically human as, say a plumber or a carpenter; all of these created a classroom atmosphere in which suspicion, wariness, defensiveness, hostility and anxiety disappeared.[35]

This does not suggest the teacher abdicate authority. There must be an adult in the classroom, of course, but there is a vast difference between exercising the authority of a teacher and resorting to authoritarianism.

An example of authoritarianism: a child suggests that John might steal because "his best friend has a similar toy and he wants one too," and the teacher responds, "No, Jane. It is not right to steal. That is a poor reason. Don't you think John should be punished?" (which is, incidentally, a leading question).

The non-authoritarian teacher might approach Jane's suggestion in this way: "Yes, Jane, that could happen. John seemed to want that toy very much. Is there another way he could have gotten it?" Jane might respond, "Well, he could have talked to his mother about maybe getting it for Christmas, but he might have to wait." Teacher, "Is that a better way than stealing? What is better about it? Why is that better? What about the waiting? What if his mother said 'no'?"

Adequacy and Consistency

The non-authoritarian teacher assists students in responding as a result of a self-constructed process of discovery. Sometimes the responses will be inadequate, and the teacher will point that out, demonstrating the inadequacy, challenging the student to

re-think the situation and come up with a better response. Research indicates that "if a child is led to see the contradictions in his own moral thinking, he will try to generate new and better solutions to moral problems."[36] When students can't meet their own need to improve answers, they will often ask the teacher, benefiting from a more mature viewpoint primarily because it was sought.

Other times the student's response may not be consistent. Again, the teacher leads the students to see their reasoning is not the same they used in a similar situation. The technique most used by the teacher to point up inconsistencies is skillful questioning. In order to help students discover inadequate responses and inconsistencies, the teacher needs to pose questions that go beyond the direct recall to the inference and challenging question. Of course, the teacher can tell students their responses are inadequate or inconsistent, but then the students themselves are not called upon to restructure the response so as to supply the deficiency.

Active Listening

A helpful way of acquiring the skill of artful questioning is to engage in active listening. The active listener pays careful attention to both content and feeling being presented, and then restates what has been heard before asking the question, e.g.,

Student: "I feel he had no right to lie to John, and I am angry."

Teacher: "You resent his misrepresenting you to John in that way. Why do you think he did it?"

The restatement of the original statement gives the speaker an opportunity to clarify himself, e.g.,

Student: "He was wrong when he said that to John about me."

Teacher: "You feel lying is sinful?"

Student: "Well, it is not always wrong, and I am not saying he sinned."

Active listening with the restatement and question is nonjudgmental and avoids the didactic posture when it is important to get students to express their own thoughts.

There are six levels of restatement and reflection which the teacher can use in listening carefully to a student's moral communications:

1. Repeating word for word:
   Statement: "It's not right."
   Response: "It's not right."
2. Repeating but changing *I* to *you:*
   Statement: "I feel that it is wrong to tell lies."
   Response: "You feel it is wrong to tell lies."
3. Repeating part of what is said but not summarizing:
   Statement: "I think Dan should have told the truth regardless of the consequences."
   Response: "The consequences should be disregarded."
4. Summarizing what is said in your own words:
   Statement: "She said she did; he said she didn't, and others say they don't."
   Response: "It is a confusing situation."
5. Summarizing what is said and expressing feeling:
   Statement: "I am angry because she lied about me."
   Response: "You are resentful and worried that lies are being circulated."
6. Interpreting what is said or felt which the speaker may not be aware of:
   Statement: "I am angry because she lied about me."
   Response: "You are resentful and worried that lies are being circulated about you and even believed by people who are important to you."

Any promotion of moral development in the classroom presupposes a teacher who encourages cooperative learning, that is, students working together toward a common goal as opposed to students working privately toward an individual goal. The give and take of shared learning creates natural disequilibrium and raises a genuine need to resolve classroom conflicts. It also gives students experiences with democratic living as well as increasing insight into the truth that knowledge is acquired for the sake of others. This does not mean, of course, that *all* learning must be cooperatively done; but it does mean that it is employed when appropriate and that the teacher designs teaching strategies to include it.

A second presupposition is that the teacher knows how to foster the building of a social community, a community of children who feel they *belong* to a larger group. Value clarification techniques, occasions for shared prayer, celebrations, opportunities for teamwork and peer cooperation, help students to get to know one another and to like one another. (See the American bishops' dramatic statement on the importance of community to learning cited in Chapter 2.)

A third skill needed by the moral educator is an ability to facilitate participatory decision-making through class decisions, shared responsibility, and the intelligent use of subsidiarity. Children need to be shown how to hold class meetings, how to participate so that every voice is heard and every opinion is considered. The agenda is posted a few days before the meeting and students are invited to add items to be discussed. A modified parliamentary procedure is helpful because it protects the right of the minority and ensures an equal voice for each student.

Shared responsibility engenders cooperative behavior. When students work together on a task and share the responsibility for its completion, they are more apt to support one another than to compete with one another. It is a valuable thing to learn that in helping another, a student actually contributes to the overall project and helps himself. This experience leads to assisting other people without the expectation of something in it for self.

Subsidiarity means decision-making at the lowest appropriate level. This is often difficult for teachers because they often want to shield their students from mistakes, or they want to save time, or they find it inconvenient to implement a decision requiring elaborate materials, yet if students do not have experience with mistakes, large expenditures of time, and the inconvenience of cleaning up after themselves, how can they learn?

A fourth skill for teachers is the art of leading moral discussions. James Lengel, in his research on the four environmental factors in a moral atmosphere, factors which have already been treated extensively by Kohlberg (1970), Hersh and Paolitto (1976), Selman (1976), and Lickona (1980), designed an instrument which serve to validate his assertion that

the development atmosphere of a classroom is linked to moral growth.[37] Teachers may find it useful as a checklist or a guide to their own teaching behavior. Only the fourth factor, that of the teacher as leader of moral discussions, is reproduced on the next page in a slightly amended version. Teachers interested in the other three roles may consult the original research.

Another reference Catholic school teachers may find helpful is Sister Marguarite Kropinak's outline of "some steps for moral decision making." Students who are counseled to make their decisions in this fashion will find the process for discussion of a moral situation familiar (cf. Chapter 4).

- Pray for guidance from the Holy Spirit with reference to Christ as the model of response to the Father.
- Gather the Data:
  - Gather the facts of the situation while being personally sensitive to the feelings associated with each of the facts.
  - Consult competent persons who can shed light on the dilemma. Sources should be both traditional and contemporary, especially objective moral norms including authentic church teaching (*Gaudium et Spes* #50), as well as insights from contemporary Church theology.
  - Discuss the facts, feelings, etc., with another person to hear a potentially different perspective. Both challenge and affirmation are valuable tools for growth.
  - Sort out the priorities and the development of positive and negative concerns.
- Make the Decision
- Assess the Decision. If there is not a sense of deep interior peace which can be present even when the decision involves regret, review the process, including prayer, for further discernment and even change of the decision if possible.[40]

This kind of teaching takes patience, for it requires a fair amount of time, and it also calls for common sense about

Part IV: Teacher's Actions[38]	No evidence	Slight evidence	Moderate evidence	Extensive evidence	Cannot make judgement
1. Teacher points out how another might view a situation.	1	2	3	4	X
2. Teacher encourages children to talk among themselves in class.	1	2	3	4	X
3. Material presented is appropriate to level of the children.	1	2	3	4	X
4. Teacher encourages cooperative learning.	1	2	3	4	X
5. Teacher listens with respect to each child's thinking/reasoning.	1	2	3	4	X
6. Teacher asks "why" after children's answers.[39]	1	2	3	4	X
7. Teacher reflects the ways children reason back to them.	1	2	3	4	X
8. Teacher helps children look at things from different viewpoints.	1	2	3	4	X
9. Teacher asks for several ways to solve the same problem, or several reasons for the same decision.	1	2	3	4	X
10. Teacher offers alternative ways of reasoning about a problem.	1	2	3	4	X
11. Teachers ask questions which require more than a yes or no answer.	1	2	3	4	X
12. Teacher presents high and low level reasoning for the class to react to.	1	2	3	4	X
13. Children's explanations or ways of solving problems are accepted by the teacher.	1	2	3	4	X
14. Teacher asks challenging questions of activities children are engaged in.	1	2	3	4	X
15. Teacher challenges child's answer with an alternative reason.	1	2	3	4	X

the expenditure of that time. With unusual understanding of the dynamics of the classroom, Lickona offers this excellent advice:

> When considering the prospect of democratic decision making in the classroom, teachers commonly ask, "How much time will it take to do everything democratically?" "How much time can I afford?" The answer is that the teacher and students should think together about how to preserve the values of efficiency and productivity within a cooperative democracy. If they do not, students and teacher alike will grow weary of their democracy and may even, as one fifth-grade class did, vote democracy out of existence.[41]

Another word about patience and time in regard to stage development: research indicates that the movement from one stage to another is a long-term process. A new stage is a qualitatively new way of thinking, brought about by a structural change. It is not merely a different opinion or even changed behavior. A person must so thoroughly operate from a stage that it may take years to accommodate the structure in order to gain equilibrium on the stage. Rapid development may not be optimal development.

Self-Concept

Crucial to moral maturity is an accurate self-image at each stage of development. Because the concept of self is always a learned one, a perception of what others think of one comes from the environment, from the repeated feedback of others. Teachers, the most significant factors of environment, play a major role in the realization of adequate self-esteem. The same teacher qualities which contribute to moral development also are found to enhance the esteem of self: trusting, caring, respectful listening and openness. The environmental conditions delineated in Chapter 2 rely for their realization on students with adequate self-concepts. Students will not be able to express themselves in a democratic classroom, participate in cooperative learning situations, enter into the common shared life of classroom community, or stand firm in espous-

ing a contradictory viewpoint in a moral discussion if they have poor self images. When self-esteem is low, the ability to be successful in learning, human relations and all the productive areas of their lives is limited.

Moral developmentalists agree there is little moral growth when there is also a poor self-concept because of the inability of the person to get beyond stages 1 and 2. A look at the stage sequence in a different way illustrates this contention:

Table 4

Stages 1 and 2	Structures are characterized by consideration of self, i.e., morality in the light of one being rewarded and published or satisfying one's own needs. The world view is self.
Stages 3 and 4	Structures are dominated by regard for others, i.e., the opinion of others and the importance of preserving what is good for others.
Stages 5 and 6	Structures are reorganized so that self-chosen principles which transcend authority serve moral decisions.

Students immaturely engrossed with self and preoccupied with viewing situations in terms of themselves are unable to assimilate the disequilibrium necessary to draw them to consideration of others, and the consequences of decisions on others. If a development of the self-concept is a necessary condition for movement through the stages, what can a teacher do to help students become self-actualizing persons? The current literature on the subject is quite extensive.[42] A few ideas follow:

1. Have patience. Building self-esteem takes time and repeated effort. The teacher must always tell the truth in praising a child and not attempt to "flatter." Once the child with low esteem realizes the teachers are not honest in their praise, they will not trust a supportive statement

the next time. It is not difficult to be honest because every child has some truly beautiful quality which is worthy of praise.

2. Try to give feedback to the very core of the child's belief about self, i.e., don't always praise what he does, but more often praise who he is. An example of this is giving feedback to a student who does a good job in cleaning out the classroom fishtank: "John, you did such a good job. The tank looks beautiful. I felt that you would because you are the kind of person who is always careful and thoughtful when you are doing things for other people."
3. Provide classroom opportunities for successful achievement other than in academics.
4. Separate misbehavior and lack of success with esteem of the person. Show clearly that while you may disapprove of the behavior, you still love the person.
5. Maintain a "you can do it" attitude with students. Encourage them with affection.
6. Listen to what students tell you. Listen with the whole body, particularly with the eyes. A listening "significant other" (and a teacher is that) is enormously effective in building self-esteem.
7. Respect the student. Speak, listen, treat respectfully.
8. Build personal self-esteem. Teachers communicate their own feelings about themselves. Adults who have low self-concepts are incapable of building the self-esteem of others.

Harris Clemis and Reynold Bean observe interpersonal patterns which emerge in the relations of children and parents who have low self-esteem problems.[43] The same patterns can be observed with teachers with poor self-concepts:

1. Teachers with low self-esteem are often anxious. Anxiety distorts communication. Unnecessary structures are imposed.
2. Teachers with low self-esteem tend to see problems or potential problems in everything. The problems take on equal importance and it is almost impossible to make distinction between matters of good order and moral principles as discussed above.
3. Teachers with low self-esteem need the security of right

answers. They tend to be authoritarian, avoiding ambiguity.

4. Teachers with low self-esteem fear "being out of control" as they are uncomfortable with open-ended discussions, opinions that are different from their own. They see a democratic classroom as a threat. They want their students to achieve their goals. They find it hard to emphasize because of their difficulty in slipping outside themselves.

These characteristics of adults with poor self-concepts are just the opposite of the ones teachers need to possess and to stimulate the moral development in students.

Teacher Sharing

Teachers serious about fostering moral development must also be willing to share their reasons for their own moral convictions. Sometimes teachers have not reflected enough on their reasons and will find themselves at a loss as to why they believe what they do. Another possibility is that when teachers reply that they hold the moral positions because the church does, they are asked, "Why does the church hold it?" and they do not know. While it is important to present the church's moral teachings to students in a Catholic school, it is equally as important to discuss the rationale for the church's position. To be effective moral educators, teachers must believe some moral values are valid, whether or not they are accepted by the students.

Thomas Lickona has a catchy turn of phrase in his very useful book, *Raising Good Children*, in which he stresses the importance of adults "not only practicing what they preach, but preaching what they practice."[44] In other words, sharing reasons for decisions and behavior. Young people need models, and they need to hear why their models act the way they do.

Teacher Modeling

Teachers who want to make a difference in the ethical development of the students model moral practices because children derive their notions of morality from the way they are treated and the way they see others treated. Moral educators are attentive to their classroom discipline and to their application of consequences for misbehavior, distinguishing between breaking a rule made to ensure good order and violating a moral principle. The difference is made clear and unambiguous. Often a teacher will require that students sit up in their chairs "like good boys and girls" but desirable posture has nothing to do with morality. It may have something to do with classroom management. Both teachers and students need to understand the difference.

Summary

1. The role of the teacher in moral development is really the same role of the teacher in good education. It is demanding: it calls for specific behaviors of the trained professional conversant with good pedagogy and one who is respectful of students.
2. The use of authority in the classroom by the teacher is adjusted according to the maturity, background, and needs of the students. Many of the "Just School Community" models have been abandoned because they degenerated into a "tyranny of the majority." Teachers should use authority when students are not mature enough to handle a situation. This is not the same case of students being mature enough, but they select a less good alternative. Authoritarianism in the classroom is never useful because the trade-offs are so poor.
3. In order to enhance moral communication with students, it is helpful for the teacher to occasionally use reflective listening techniques. They are time consuming and only used when appropriate.
4. The theorists identify four classroom conditions concerning general environment stimulation for moral growth, and each one depends to a great extent on the teacher. The dependency decreases as the students mature. The conditions are cooperative learning, social community, participatory decision-making, and the leadership role in facilitating moral discussions.
5. The teacher's role requires much patience and perseverance for democracy takes time. Authoritarianism is brutally efficient; authority can be efficient also, and sometimes it is timely for a teacher to assert authority. Teachers also need patience regarding moral development itself.
6. Moral development itself is necessarily a slow process. Growth from one stage to another may take years, and ordinary teachers (as opposed to researchers) do not have any clear indication of vertical growth, although evidence of horizontal growth may be abundant.
7. Moral educators persevere in sharing their own moral

convictions and modeling behavior.

8. The teacher needs to be very sensitive to the self-concept of students at each stage of development. The poorly developed self-image will retard the growth in moral maturity. Activities in which students can excel should be a part of the curriculum. Extra caution on the part of the school administrators should be exercised to employ teachers who have adequate self-concepts.
9. Teachers with poor self-concepts themselves do not make good moral educators. They resist classroom practices that contribute to a moral environment.
10. Caring, ethical teachers should share reasons for their own moral decisions and they should model sensitivity to moral conduct in the classroom, e.g., discipline practices should be fair.

Suggested Readings

Fenton, Edwin. *Training in Values Education: A Workshop.* Four sound filmstrips. New York: Guidance Associates (Harcourt, Brace, Jovanovich, 1976). A helpful teaching inservice directed more particularly to secondary teachers.

Hersh, Richard H. and Paolitto, Diana Pritchard. "Moral Development Implications for Pedagogy." *Contemporary Education*, XLVIII (Fall 1976), pp. 23-28. The authors discuss a "reformulation of the teacher's role" as demanded by the cognitive developmental framework. In this model teachers are more than discussion leaders; they are developmental educators and they are moral philosophers.

Introduction to Moral Education. 16mm film. Los Angeles, Calif.: Media Five. Moral development ideas from Piaget and Dewey and Kohlberg as described by Lawrence Kohlberg; Ralph Mosher, Peter Scharf, Diana Paolitto and Paul Sullivan speak about practical implementation. Diana Paolitto is particularly good regarding the teacher's role.

Noddings, Nel. *Caring: A Feminine Approach to Ethics and Moral Development*. Berkeley, Calif.: University of California Press, 1984. Noddings says, "Everything we do as teachers has moral overtones." The book illustrates that belief. The chapter on "Moral Education" (pp. 171-201)

might be most profitably read with Carol Gilligan's *In a Different Voice*. Cambridge, Mass.: Harvard University Press, 1979. A section in this chapter, "The One-Caring As Teacher" is particularly pertinent.

Lickona, Thomas. "Creating a Just Community," *Readings in Moral Education*, edited by Peter Scharf. Minneapolis, Minn.: Winston Press, 1978, pp. 174-185. This book contains very practical, concrete suggestions for teacher behavior. Makes the point that moral education begins "at home." "You can't foster in others what you don't have in yourself."

Sullivan, Edmund V. *Moral Learning: Findings, Issues and Questions*. New York: Paulist Press, 1975. Practical reflections on his work in the Moral Education Project, Ontario Institute for Studies in Education. Chapter V on Teacher Education is based on the practical concerns of working teachers. There is a detailed lesson plan for discussing the morality of abortion. Separate chapters treat the fostering of development in the elementary schools and the secondary schools.

4. TEACHING STRATEGIES

While cognitive development scholars may differ on the educational approach to providing moral conflict in the classroom, they do agree it should be part of student interaction. Some educators counsel against explicit classes, and suggest instead that teachers should promote involvement with moral problems as they arise naturally in the curriculum. Problems in social studies, literature, science and religion seem obvious sources of cognitive dissonance. The majority of moral educators believe, however, that it is important to expose students to regular encounters with ethical dilemmas, preferring the objective, specially written problems which arise from the experience of the student and which relate more specifically to behavior.

The following discussion about teaching strategies will assume the latter position, that is, the weekly scheduled class during which the teacher provides an opportunity for research of a given problem and interaction among students about moral resolutions. There are two reasons for this: it provides a more consistent exposure to cognitive moral dissonance, and secondly, there is less confusion regarding the proper role of the teacher, especially the inexperienced teacher.

Selections of Moral Dilemma

The dilemma should be one which touches the lives of the students. In other words, they understand it as a problem, and they are interested in its resolution. If the students do not perceive it to be a dilemma, chances are it is beyond their experience or it is not worthy

of discussion. Dilemmas may be taken from the curriculum (e.g., *Lord of the Flies* by William Golding) or the class may view a film, e.g., "What Will Patty Do?", a filmstrip, e.g., *Values in Action* by Fannie and George Shaftel, or read a suitable dilemma story.[45]

Size of Group

Ideally, the size of the student group considering the dilemma is 10-15 students. This allows for interaction by all the students and permits the teacher to be a part of the discussion rather than a mere facilitator. This group size also encourages less articulate students to venture opinions and give reasons for their responses.

Physical Arrangement

Students should be able to face one another and to talk directly to each other in order to ask questions of one another, challenge the consistency of the argumentation, and to point out inadequacies in the reasoning. The dynamics of the interaction should be speaker-to-speaker, rather than teacher-to-student, or student-to-teacher. A circle of desks is effective, as is a grouping around a table or an informal seating arrangement.

Data Gathering

Most dilemma situations will not require extensive information or gathering of data, but some problems may require preliminary study such as Mr. Peterson's Dilemma from Chapter 1. That problem deals with the problems of farm workers. Who are they? What are their problems? Why does the church support them? Why would the students in Mr. Peterson's high school be interested in their cause? What is the difference between a boycott and a picket line? Is there a possibility of physical confrontation and injury? How? Why? Is the information the students have sufficient? Is it relevant? Is it trustworthy?

Sometimes feelings run so high over a specific dilemma that reason is clouded by emotion and it is useful to select

an analogous problem. When the second problem is thoroughly discussed and principles delineated, then it is helpful to return to the first situation and test the principles. Disequilibrium is very effective when students discover their applications are different.

Generation of Possible Solutions and Discussion

After the dilemma is presented and factual data clarified, students are invited to suggest possible solutions to the dilemma accompanied by reasons why the solution is a realistic one, and a fair response to the problem. In order to minimize argumentation at this point and to encourage sharing by all students, discussion is delayed until several solutions have been offered.

In order to guide the discussion, it may be helpful to follow this general format, even posting it for the first few sessions.

1. Identify/clarify the problems
2. Share any factual data
3. Assess the truth of the data
4. Clarify the relevance of the data to the problem
5. Offer several solutions
6. Arrive at a tentative decision
7. Test the decision
   A. Role exchange: is it a "good" decision in view of the other persons involved?
   B. Analogous situation: would the decision hold in a similar situation?
   C. Universal consequences: What would happen if everyone solved the problem like this?
   D. Gospel teachings: Does Jesus have anything to say to this problem?

After the students experience following the outline, they will be able to modify it according to the topic and make its sequence their own. Omissions are apt to be challenged and it may even be suggested that the group needs more information and clarification of issues.

Teachers often ask if they should express their opinion, suggest solutions, and give reasons for moral choices.

Research indicates that peer interaction is more effective in causing fruitful disequilibrium than is teacher intervention. The role of the teacher is to act as catalyst: question, synthesize, point up inadequacies, inconsistencies when the students fail to see them, and to suggest a lack of relevant data. The teacher lends support to the timid, encouraging them to express their ideas without fear of being laughed at or thought stupid. The teacher is, however, a member of the group, and certainly may enter the discussion with a solution, but preferably toward the end, especially when the students fail to include an obvious (or not so obvious) moral consideration.

Discussion is a viable process for promoting moral growth. But discussion does not mean exchanged ignorance or an abdication by teachers of their roles as the caring, moral adult in the classroom community. They can challenge students, disagree with them, help them clarify values and press them to be precise about what they mean to say.

Teachers can interject very effective disequilibrium when they share their own values with accompanying reasons. Pope Paul VI, in his encyclical, *On Evangelization*, writes: "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses."[46]

Role-Playing

Students report becoming tired of discussion and a need for a change of pace. Role-playing is a natural follow up and a challenging alternative, using as it does many of the skills of discussion. It is a desirable methodology because of the focus on the affect. As a teaching vehicle, it allows students to put themselves in the shoes of another to take on the viewpoint of that person, and thus practice the skills of empathy. Furthermore, it can become too easy and too safe in a discussion to express an opinion about a situation, even argue for its rationality, and not experience the consequences of one's choice as happens in spontaneous role-playing.

The ability to role-take is considered by all the moral

developmentalists, including the critics of Piaget and Kohlberg, as crucial to moral maturity.[47] In acquiring this skill, students develop a sensitivity to others, an awareness of consequences to self, and the effect of the consequences of their choices on others.

Fannie R. Shaftel, a recognized authority on role-playing, recommends the following sequence of steps[48] in using this valuable teaching technique in the classroom:

1. **Setting a climate for role playing.** The climate is the key to realistic role-playing. The leader must demonstrate through his (or her) own behavior that he knows that many problems are not easy to solve, that we often behave impulsively and get into difficulties, that there is not necessarily one "right" solution. He guides the group to think of "what will happen" rather than "what *should* happen." The *should* aspect will emerge from the group's growing insights as they role-play the situation. The teacher works for open-ended exploration.
2. **Selecting role players.** After a "warm-up" and the presentation of a situation or problem, role players must be chosen. The teacher may ask such questions as "What is_____like?" "What is our situation (or problem)?" "How does _____feel?" or "What will happen now?"

   Such questions call for responses from different individuals. This enables the leader to select the people who seem to be identifying with roles in the situation or with aspects of the problem. Such people are ready to role-play.

   When possible, select first for role-playing people who evidence impulsive or socially poor solutions so that these may be opened up and explored for their consequences. Save the positive and socially acceptable solutions for later enactments so that the entire gamut of behaviors may be laid before the group for evaluation.
3. **Preparing the audience to be participant observers.** Prepare the audience to observe pur-

posefully. Suggest to the observers that

a. some identify with particular roles and think through whether that would be the way they would play them.
b. observers check the performance for realism.
c. observers try to gauge the feelings of the actors confronting the problem in action.
d. observers think through the solution that is being developed by the actors and consider other solutions that might be offered.

4. **The enactment.** The leader helps the role players get into action by asking such setting-the-stage questions as

"Where will this take place?" (and helps set the stage by indicating tables and chairs that might be used and other available real or imaginary props).

"What time of day is this happening?" or

"Where in the story are we starting?"

"What are the various people doing?"

An enactment does not have to go to completion. The leader may stop it when the role players have clearly demonstrated their idea of what will happen. Sometimes the teacher may want to allow a situation to be played out to the bitter end so that the consequences become dramatically clear to the group.

5. **Discussing and evaluating.** After the enactment, the leader must be careful not to be judgmental. He (or she) may end the enactment, thank the performers, and ask the audience: "What is happening here?"—an open-ended question. The leader may further the discussion through such questions as

"How does_____feel?"

"Could this really happen?"

"What will happen now?"

"Why does_____behave the way he does?"

"Are there other ways this situation could end?"

Finally, after a number of enactments, the leader

may ask, "Could this happen to you or people you know?" in order to relate the problem to the students' own lives.

6. **The reenactment.** Further enactments may represent other persons' ideas of how roles could be handled or how other people might have behaved in the situation. Further enactments may involve exploration of alternative solutions. Often the group may take the situation that was presented by the first role players and carry it forward in terms of further consequences.
7. **Sharing experiences and generalizing.** The leader's question "Where are we now" may precipitate some generalizing or review of the various solutions that have been explored.

   The leader may also ask, "Is this a true to life situation?" in order to elicit from the students examples of similar problems in their own experience.

   Quite often a role-playing session may have achieved only a further definition of the problem of dilemma. The participant-observers may not yet be ready to generalize. This should not disturb the teacher. It may take a number of sessions before children accumulate the knowledge and develop the insights that lead to generalization.

The following illustration of a role-play situation is one in which fifth graders enacted a moral dilemma taken from a Shaftel story, *The Blind Fish.*[49] The issue is one of responsibility for others. This story involves a group of boys at camp who go on an underground exploring trip to Crystal Cave. A few of the boys disobey the rules, but in so doing make a startling discovery. They nearly lose their lives in the process. When they are finally located, the rescue team of fellow campers wants to have a part of the discovery regardless of the danger, and feel it is unfair when the others try and stop them. The story ends with their protest, but it is not finished. Middle grade students have sometimes enacted as many as 12 conclusions to this story. For the complete version, see appendix C.

The Blind Fish: A Classroom Role-Play[59]

Teacher:	Do we have a problem?
Several students:	Yes! Definitely! I'll say! More than one—a couple!
Teacher:	What is the problem? Who has it?
Student C:	Mike and Tony. They are in trouble for disobeying and leaving the group.
Student D:	No, that's not the immediate one. Mike and Tony have the problem alright, but it is keeping the others from going into the pool.
Several students:	Yes. One is more important. Let's talk about going in the pool.
Teacher:	How do Mike and Tony feel about the boys going into the pool?
Student K:	Well, Tony doesn't seem as concerned about them as Mike. I think Mike is really scared for them.
Student J:	Especially because Mike is a good swimmer. All Tony seems to think about are the fish.
Student C:	This is a dumb story.
Teacher:	What do the rest of you think? (no response) Well, I know the man who wrote up this story. Shall I ask him? What makes you think Mike is so concerned about the boys? Gloria?
Student G:	He shouts at them not to go near the water, and—
Student A:	He says that he is going to get Mr. Brady.
Student K:	That is really stupid. He doesn't know where Mr. Brady is, and if he leaves to get him, the other boys will go in the water.

Student J: I know one thing they could do. They could—

Teacher: Would you like to come and show us? (J then steps into the circle.)

Student J: I am at the pool and I need Tony with me; the other boys are taking off their shoes.

Teacher: Who would like to be Tony? Alright, Bob. And the four boys, Kelly, Irene, Gloria and Harry.

Student J: Now listen, Tony, we have to keep them from going into the pool. None of them are good swimmers and I hardly saved you.

Student B: (as Tony) What are we going to do?

Student J: (as Mike) If you can take the two closest to you—hit one the chin with your elbow, and the other over the head with your canteen, I will knock the other two out and we can tie them up with our rope until Mr. Brady comes.

Student B: (as Tony) OK. I'll say Go . . . GO!
(the boys struggle and agree that the four are knocked out)

Teacher: That's John's solution to the problem. Any comments?
(silence).
Do you think it could have happened?

Student K: No, because it is really hard to knock someone cold, and unless you do it, they won't wait around to be tied up, and besides—

Student F: That was really risky. They might have hurt them.

Student K: What I was going to say was that Mr. Brady might be mad—madder than he would be even if they had only disobeyed. And what would the parents say if one of the boys got a concussion?

Teacher:	If Mike thought the two boys would drown, do you think it would be worth the risk?
Student B:	No.
Teacher:	Why not?
Student B:	He tried to stop them. He told them it was dangerous.
Student E:	You can only do so much.
Teacher:	How much is enough?
Student E:	Well, you warn people. And then if they don't take the warning, it's their tough luck.
Student K:	I think you have to do more. Like with dope. Some people are too dumb to take warnings. They need more, although I don't agree that knocking them out was good.
Student J:	I side with Kathy. When it comes to life, you have to interfere sometimes. We don't let people go around committing suicide, do we?
Teacher:	Are you saying that to a certain extent we have to be "our brother's keeper?"
Student J:	I was trying to think of that. We used that when we collected food and clothes for the people who had an earthquake. Didn't Cain say that to Abel?
Teacher:	God asked Cain where Abel was. God knew Cain had just killed his brother, Abel. Cain answered that he didn't know and then asked God, "Am I my brother's keeper?" Gloria, you've been trying to get in here.
Student G:	Well, I wanted to say that I think it is much more important to help people save their lives than anything else we can do.
Teacher:	What if it were your little sister who wanted to get more fish?
Several students:	She'd better not.

	I would stop her.
	I'd tell her not to—she'd listen.
Teacher:	What if two tramps wandered in the cave and they wanted to get some fish?
Student E:	You'd warn them. You'd tell them about the holes and how icy it was. If, after that, they go in, you've done your duty. Besides, they're bigger than two boys. You couldn't stop them.
Student F:	Maybe there's a way to keep the boys out of the pool without trying to knock them out.
Student A:	I have an idea.
Teacher:	Alright, you want to show us? Where are you?
Student A:	By the pool. Here is the pool. And I need Tony. I want the same Tony. And the three other boys. What are their names?
Teacher:	(Students raise their hands and teacher nods at them as she mentions the name) Charley—Jeff—Georgie—and there was a fourth boy—Fatso.
Student A:	Yeah. Now I am at this edge talking with Tony and the others are getting ready to go after the fish.
Student A: (as Mike)	Tony, there is no way two of us can stop four of them. Let's give them the fish.
Student B: (as Tony)	OK.
Student A: (as Mike)	Fellows, we can't stop you from going in the pool.
Boys:	Darn right you can't!
	It isn't fair!
	You said it!
Student A: (as Mike)	But the pool is dangerous and if you don't go in, we'll give you our half of our fish.
One of the boys:	Why should we take yours when we can get more?
Student A:	And maybe you won't get any. If you

(as Mike)	don't go in, you can have half of ours.
One of the boys:	How many have you got?
Student A:	(to teacher) How many do we have?
Teacher:	A dozen.
Student A:	We'll give you six.
(as Mike)	
One of the boys:	There are four of us. That isn't going to come out right.
	(Conference)
	Not enough. We'll catch our own.
Student B:	I stepped in a hole and almost drowned.
(as Tony)	
One of the boys:	We won't.
Student A:	Look, there are six of us. Two apiece.
(as Mike)	
One of the boys:	No, we want more.
Student A:	You may not catch any. Maybe we have
(as Mike)	caught them all, and you may drown besides. If you don't go in you can have them all.
	(Conference among the four boys)
One of the boys:	Well, ok. But you have to let on we caught them. Promise you won't tell you caught them. We caught them in this pool.
Student B:	That's a lie, you crumb.
(as Tony)	
Student A:	That's ok, Tony. You guys promise not
(as Mike)	to go in the pool and we promise to tell everyone you caught the fish.
Teacher:	Alright, that is a possible way of solving the problem, isn't it? Let's put it on the board. What do you think of it?
Student E:	Lying isn't—well, it doesn't really solve anything. I don't like that part. And another thing, Tony was awfully weak. When Mike said, "Let's give them the fish," Tony says, "OK." And when Mike says, "Let's lie," Tony says, "OK." He's kinda gutters.

Student A:	Well, lying's better than drowning.
Student F:	And it's better than knocking them out, too.
Student C:	Maybe they won't have to lie. They could just keep still.
Student K:	I think that's a good solution.
Several students:	Yeah. I do, too. Yes. Better than the other one.
Teacher:	Mike, how do you feel about giving up your fish?
Student A: (as Mike)	OK, if I can't convince them any other way. Besides, I almost drowned getting them. I probably wouldn't want them too much after that.
Teacher:	Would you feel jealous later on when you see the fish in school and hear the boys bragging about catching them?
Student A: (as Mike)	No, I would probably just smile to myself.
Student F:	I think you would be mad. You might even break your promise and tell the true story.
Student A: (as Mike)	Well, that would be ok. It would be too late then.
Teacher:	Tony, how do you feel about Mike giving away the fish?
Student B: (as Tony)	If that was the only way to stop them, it's ok.
Student K:	I know what Mike can do. I will need the same people.
Several Students:	Can I be Tony? Me, me. Can I be one?
Teacher:	Please select your people, Kathy. OK, Bob, Albert, Fern and Irene. We are at the same place. You guys have told us you are going for the fish.
Student K:	I don't think you should go. I am the

(as Mike)	best swimmer at camp and I really had problems.
Student I: (as Tony)	He sure did. And so did I. There was a huge hole and I felt it suck me under. I don't think fish—even blind fish—are worth all that.
One of the boys:	Well, we want some. You have some. It's not fair.
Student K: (as Mike)	Blind fish are pretty unusual, aren't they?
One of the boys:	Yeah, they are and we want some. What's your pitch, Mike?
Student K: (as Mike)	Well, last week we all agreed in class that we should keep ecology. You should keep things in their natural habitat.
Student I: (as Tony)	Oh, I see what you're driving at. If we take the fish out of the underground cave, they might die.
Student K: (as Mike)	Exactly. How do we know these aren't the only ones in the world?
One of the boys:	And how do we know they aren't?
Student I: (as Tony)	Well, smartie, have you ever seen any?
Student K: (as Mike)	And we don't know what will happen if we take them out of the darkness in sunlight. We don't know what they eat. We don't even know if we have males and females so they can breed.
Student I: (as Tony)	We could be destroying the last of a kind.
Student K: (as Mike)	Go ahead, Tony, empty out the canteen back in the pool in the name of ecology.
Teacher:	Wait a minute, Tony. Are you fellows agreeing to this? How do you feel about losing the fish?
One of the boys:	I think it's a good idea. No one gets them.
One of the boys:	I'll go along with it.
Student J:	It's the best solution we have had so far.

Teacher:	Why do you like it better than the sharing solution?
Student J:	Because it keeps the ecology. They probably are an endangered species. Besides, I think they would die.
Student A:	Well, we solved that problem but there is still the problem of Mike and Tony. They disobeyed Mr. Brady. What are we going to do about that?
Teacher:	We're overtime now. Let's talk about that on Friday.

In the first solution, the students worked for the fantasy solution, imitation of the typical TV hero who sometimes knocks out his buddy to protect him. After testing the reality of that solution, and after discussion, rejecting it, the students move on to a solution of expediency. There was compromise to facilitate an end. Discussion revealed that this solution was considered better than the first, even though it stressed immediate advantages with some unpleasant implications for the future. The third solution is at an even higher level and subordinates the expedient means and methods to the principle of moral good.

Puppets

Role-playing can be difficult for students who have not role-played before. They can be eased into it by following the same process using hand puppets or wearing masks as live puppets. Some children enjoy decorating large paper bags, cutting out eyes, nose and mouth, and role-playing the characters in the dilemma situation. Others like to make papier mache heads, attach them to a stick, hold them out in front of them as they play the roles.

Creative Writing

An effective process, again to provide variety and to encourage reflective thinking on the part of students who find discussion and/or role-playing intimidating, is the use of creative writing. The procedure is much the same except at the conclusion of the dilemma, the students are asked to finish the story by writing a solution, giving reasons for the final decision.

After reading all of the compositions, the teacher puts the various solutions on the board and discusses the relative merits of each. Reasons are challenged and debated as they are in the other methodologies.

Individualized Reading

An increasing number of teachers are individualizing their reading programs and scheduling one-to-one conferences after the conclusion of a book.[51] Instead of the typical direct recall questions to ascertain comprehension, the teacher might ask students questions such as: "What else do you think Diane might have done in that situation?" "Could she have made a better decision?" What?" Or the teacher might insert a constraint, "What if the situation were different (name it), would her decision still be a moral one?" "What would a truly virtuous person do in that circumstance?"

Generalized Principles

The concluding discussion of solutions, reasons, consequences and implications is the most important part of all these methodologies. Students are encouraged not only to reflect upon their own point of view but also from the vantage point of others. They consider consequences and they explain the feelings of those involved. One of the most difficult steps is to generalize principles or guidelines from the discussion. "What do some of our better solutions suggest to us?" "What are some things we all agreed on?" "Would I think the solution(s) fair if I were the other party?" (role exchange). "What if everyone did this?"

(universal consequences). "Would I still hold this principle if I were asked to use it in a similar situation?" (analogous moral problem). "Would Jesus decide in this way?" "Is there a similar situation in the Gospels?" (imitation of Jesus). "Are there other great moral leaders who have acted in this way?"

Summary

1. Experiences with appropriate moral conflict, either explicitly provided through consideration of hypothetical dilemmas or by discussing moral problems as they arise in the ordinary curriculum (or both!), are crucial to moral development. The resultant student interaction stimulates the disequilibrium necessary for growth.
2. Physical details of the classroom facilitate the involvement of students when offering possible solutions to moral problems, e.g., an ideal group size is 10-15 and it is helpful if, during the discussion, students address one another directly rather than go through the teacher; they should sit in a way as to face one another.
3. Sometimes the consideration of moral problems will necessitate obtaining information about the concern. Students should be encouraged to "check their facts" and base their legitimate feelings about an issue on truth.
4. Discussion which fosters moral growth is characterized by free expression of ideas, exchange of viewpoints, respectful attention to inconsistencies and inadequacies in verbal exchange and empathy. The teacher should act as a catalyst, questioner, synthesizer and, at times, may contribute to the discussion by offering insights the students may not have covered.
5. Role-playing a moral dilemma, a variation on discussion, is a spontaneous group-solving method used in working out solutions to moral dilemmas because it enables student players to make decisions in light of their considered *consequences.* Used properly, it encourages the affect and aids in the acquisition of such environmental skills as empathy, cooperation learning and respect. Role-playing gives students creative experiences in generating alternatives from which to choose.

6. Creative writing and individualized reading interviews are among the many possible classroom techniques. They not only provide variety and a change of pace for the student, but they give every child the same opportunity for expression in differing situations.
7. It is difficult to always arrive at general principles following the consideration of a moral dilemma; teachers need to acquire skills that can help them do this. They also need to assist their students in testing tentative moral conclusions in a systematic way.

Suggested Readings

Burgess, Patricia. *Erica's School on the Hill*. Minneapolis, Minn.: Winston Press, 1979. Deceptively simple, this little (104 pp.) book is the story of a child and her experiences in a Catholic school explicity committed to moral development of its students. Footnoted on every page in a different type face, is a parallel theoretical explanation of what is happening developmentally to Erica.

Galbrath, Ronald E., and Jones, Thomas M. *Moral Reasoning*. Minneapolis, Minn.: Greenhaven Press, 1976. A teacher's handbook which helps with practical teaching techniques and processes related to moral development. Chapter 7, "Frequently Asked Questions," is a nuts-and-bolts treatment of teacher concerns not dealt with in other teaching materials.

Scharf, Peter. *Moral Education*. Davis, Calif.: Responsible Action, 1978. An excellent and simple presentation of the theory of moral development, its implications for the classroom, and practical use of hypothetical moral dilemmas.

Scharf, Peter, McCoy, William and Ross, Diane. *Growing Up Moral: Dilemmas for the Middle Grades*. Minneapolis, Minn.: Winston Press, 1979. Besides containing a number of field-tested moral dilemmas with follow-up guidelines, this book has a guide for conducting dilemma discussions.

Shaftel, Fannie R. and George A. *Role-Playing in the Curriculum*. Englewood Cliffs, N.J.: Prentice Hall, Inc., 1982. A step-by-step manual on "how-to-do" role-playing, written by a teacher's teacher. This second edition has a sec-

tion on moral and ethical development as well as an abundance of role-play situations related to values.

Traviss, Sister Mary Peter. *Interact for Moral Growth*, Minneapolis, Minn.: Winston Press, 1977. A program of five sound filmstrips that present theory and practice for facilitating moral development. Designed as a year-long in-service program for teachers, it comes with a manual which suggests a variety of uses for an individual teacher or an entire faculty.

5. FORMATION OF CONSCIENCE

For the developmentalists, conscience formation and the growth of moral maturity are synonymous, and this chapter is unnecessary.[52] And, indeed, some recent definitions from the Catholic community *seem* to concur. "Conscience is the ultimate judgment," write the Canadian bishops, "that every man is called to make as to whether a given course of action is acceptable to him without violating the principles which he is prepared to admit as governing his life."[53] The American bishops, quoting the *Pastoral Constitution in the Modern World* from Vatican II, say, "Such decisions are called judgments of conscience. In the last analysis, they take place in the 'most sacred core and sanctuary' of a person, where one is alone with God."[54] Writing to the priests of the Archdiocese of Washington, D.C., who protested *Humanae Vitae*, John Cardinal Wright, Prefect of the Congregation for the Clergy, asserts, "Conscience is the practical dictate of reason by which one judges what here and now is to be done as being good, or to be avoided as evil."[55]

Christian Conscience

The Christian Catholic makes these judgments, or decisions of conscience based on "prayer, study, consultation, and an understanding of the teachers of the Church."[56] This is a different kind of conscience; it is a Christian conscience because of a personal faith relationship in Jesus that is shared by the Christian community.

This relationship allows for a unique way of experiencing the meaning of human existence. Likewise, the revelational experience received in Jesus and the ongo-

ing revelation received by the faith community is officially interpreted by the magisterium which the faith community established for that purpose.[57]

Discernment with the whole of the Christian community, including "the official church," results in the "informed" conscience. In the language of the developmentalists, conscience of an individual develops as a result of the interaction between the structure of an organism (person) and the structure of the Christian environment. The quality of the Christian community greatly affects the quality of the formation process. As Bernard Haring observes, "All Christian education should be, somehow, a post-baptismal formation of conscience."[58] Thus far, the relevance of the preceding four chapters to the formation of conscience is apparent. However, it is not sufficient.

"The judgment of an action's moral rightness or wrongness is a *part* of the process of forming one's conscience, but it is not an act of conscience itself" [59] (emphasis added). Saint Thomas Aquinas distinguished between conscience as an act of moral judgment *(syneidesis)* which is the proper domain of moral education, and that of a permanent habit *(syndersis)*. Timothy O'Connell makes a further distinction in his *Principles for a Catholic Conscience* by suggesting there are three different levels of conscience which he calls conscience/1, conscience/ 2, and conscience/3.[60]

Levels of Conscience

Conscience/1 is a sense that to be human is to be accountable. "It is to be in charge of one's life. This *human* capacity for self direction equally implies a human capacity for *good* direction. Indeed, so much of this is true that we question the "humanity' of anyone who lacks an awareness of value."[61]

Conscience /2 deals with "the specific perception of values, concrete individual values, and it emerges in the ongoing process of reflection, discussion, and analysis in which human beings have always been engaged."[62] Again, it is this aspect of the conscience that is the focus of moral development, and the conscience that is generally referred to in the

process known as moral development. It is this part of the conscience that is fallible. It can be in error through ignorance. Conscience /2 is so much in need of consultation with family, teachers, and moral others, of scripture, wisdom from past generations, the teaching of the church that Catholics must assume the responsibility of informing their own consciences when making a judgment. O'Connell comments:

> In a word, the sincere person will engage in the process known as "formation of conscience." For that, indeed, is a characteristic of conscience/2: it needs to be formed. It needs to be guided, directed, and illuminated. It needs to be assessed in a multitude of ways. Conscience/2, then, is quite different from conscience/1. It is not universal, at least in its conclusions, and judgments. And it is certainly not infallible. Quite the contrary, conscience/2 possesses a sort of humility, an emptiness that needs to be filled by the facts.[63]

Conscience/3 galvanizes a person into action based on a judgment finally made. There is always the humble realization that the judgment might be wrong. But based on all the evidence gathered through conscience/2 it is so much the fitting and responsible thing to do that the person feels obligated to follow the decision with corresponding action. It is the action which comes directly out of the judgment because the person *loves* the judgment. The action part of the conscience summons or calls one to do the good one *loves* and to avoid the opposite evil. Hence, the expression regarding the judgmental aspect of conscience as "examining one's conscience," and as "obeying one's conscience" when speaking of conscience/3.

The acts of conscience/3, then, are responses made in love to what a person perceives himself to be, and is called to become. For the Christian, this reality is very different than it is for the non-Christian.[64] Richard McBrien writes, "the conscience is the *radical experience of ourselves as moral agents* while the Christian conscience is a radical experience of ourselves as *new creatures in Christ, enlivened by the Holy Spirit.*"[65]

Conscience as a Matter of Love

A beautiful illustration of this aspect of conscience is woven throughout Robert Bolt's play, "A Man for All Seasons." In Act 2 there is a confrontation between Thomas Cromwell and Sir Thomas More:

More: The law is not a "light" for you or any man to see by; the law is not an instrument of any kind. (to the Foreman) The law is a causeway upon which, so long as he keeps it, a citizen may walk safely. (earnestly addressing him) In the matters of conscience—

Cromwell: (smiling bitterly) The conscience, the conscience...

More: (turning) The word is not familiar to you?

Cromwell: By God! Too familiar. I am very used to hearing it in the mouths of criminals!

More: I am used to hearing bad men misuse the name of God, yet God exists. (turning back) In the matter of conscience, the loyal subject is more bounden to be loyal to his conscience more than any other thing.

Cromwell: (breathing hard, straight at More) And so provide a motive for his frivolous self conceit!

More: (earnestly) It is not so Master Cromwell—very and pure necessity for respect for my own soul.

Cromwell: Your own self, you mean!

More: Yes, a man's soul is his self![66]

And earlier when his daughter, Margaret, protests her father's willingness to die rather than act contrary to his conscience:

Margaret: (emotionally) Haven't you done as much as God can reasonably want?

More: Well, finally...it isn't a matter of reason; it is a matter of love.[67]

In his book, *Conscience*, Walter Conn notes that when the latter part of the conscience is developed, "there is no 'jump' from 'is' to 'ought' because one is already there."[68] He equates the act of conscience as "being-in-love." Conscience, in this sense, is what the psalmist sings of in "Oh that to-

day, you would hear his voice and harden not your hearts. . . " (Psa. 95:7-8). In Jeremiah (11:20; 7:10), we read of God probing the heart, and again in Proverbs (21:2). "My heart does not reproach me for any of my days," says Job (27:6). "The law is written in our hearts" (Romans 2:15).[69] And there are the acts of conscience "which the heart has its reasons, that reason does not know."(Pascal).[70]

Summary

1. For the non-Christian developmentalist, the formation of Christian conscience and the development of moral maturity are the same concepts.
2. Because of a belief in God and in His divine Son, Jesus Christ, the formation of the Christian conscience is unique. Moral judgments must necessarily include the experience of knowing Christ through the scriptures, revelation, and the teachings of the church.
3. The moral judgment of the Christian is facilitated through interaction with a community of faith and the particular quality of the disequilibrium offered by that special kind of community.
4. Judgment is only one aspect of conscience. It is human and, therefore, fallible. It must be "informed" through a process of consultation with the whole Christian community, including the "official" church. This process sometimes leads to disequilibrium, and when assimilated, to growth in moral maturity.
5. Catholics are responsible for informing their conscience in a variety of ways: prayer, study, consultation, and by being receptive to the teachings of the church.
6. O'Connell distinguishes three levels of conscience: conscience/1, the basic sense of responsibility that characterizes the human person; conscience/2, knowing a particular good to be done or an evil to be avoided; conscience/3, moving from a search for truth to its consequent action.
7. It is conscience/3, which goes beyond moral judgment and proceeds to action for reason of the heart that reason knows not. The fully developed conscience/3 involves a self-transcendence and *love* of the good.

Suggested Readings

Cahill, Lisa Sowle. "The Catholic and Christian Conscience: Confrontation or Cooperation?" *Momentum*, 8 (May 1977), pp. 27-32.

Conn, Walter E. *Conscience*. Birmingham, Ala.: Religious

Education Press, 1981. A difficult book to get into, but well worth the effort. . . It is Conn, using Bernard Lonergan, who equates the self-transcendence of conscience/3 with "being-in-love" with the good. *Cf.* with Kohlberg's seventh stage.

DeBenedittis, Suzanne. *Teaching Faith and Morals.* Minneapolis, Minn.: Winston Press, 1981, pp. 79-85, 136-142. DeBenedittis writes a very clear section on conscience and moral decisions, using O'Connell's distinctions of conscience/1, conscience/2, and conscience/3, with practical suggestions for the teacher of religion. She writes a second section on conscience and faith, and its implications for religious education.

DiGiacomo, James D. "Follow Your Conscience," *Living Light,* 15 (Fall 1978).

Fowler, James, and Kean, Sam. *Life Maps: Conversations on the Journey of Faith.* Waco, Texas: Word Books, 1978. Fowler applies the Kohlbergian scheme of moral development to faith development and postulates a movement through six stages. The National Catechetical Directory, *Sharing the Light of Faith,* recognizes the contributions of both Kohlberg and Fowler to catechetics and encourages teachers to do so.

Haring, Bernard. *Free and Faithful in Christ,* Vol. I. New York: Seabury Press, 1978, pp. 223-301. Father Haring has a very clear chapter on conscience. He remarks on the contributions of Piaget, Kohlber and Fowler to the formations of conscience while noting the limitations of the developmentalists to the formation of a Christian conscience.

Oser, Frederick. "Stages of Religious Development," in *Towards Moral and Religious Maturity,* edited by Christiane Brusselmanns. Morristown, N.J.: Silver Burdett Company, 1980, pp. 277-315. Oser outlines cognitive stages of religious development paralleling the moral stages of Piaget and Kohlberg for the purpose of answering the question about the God-human relation in decision making. Easy-to-read essay on the confusion about conscience formation and suggestions for what teachers can do about it, particularly at the secondary level.

Reichert, Richard. "Developing Conscience in Adolescents. Two Audio Cassettes. Kansas City, Mo.: Na-

tional Catholic Reporter Publishing Company, n.d. Reichert reviews psychological development of people of all ages; he relates conscience formation to development and considers the relationship of sin to adolescents in their particular stage of growth.

APPENDIX A
RESOURCES FOR MORAL DILEMMAS

For teachers who wish to set aside an explicitly scheduled time for moral decision-making, and for the practice of all the other environmental competencies necessary to moral education, this list of resources is compiled. It does not imply that moral decision-making should not be interwoven through school life, and that the skills that foster moral development are not encouraged in all facets of the school community.

Moral dilemmas should be read before presentation to the class, and all other materials carefully reviewed for interest, suitability, and relevance.

Elementary (Grades K-6)

Dilemma Stories:

Brady, Laurie. *Towards Moral Autonomy*. Sidney, Australia: Dymocks Book Arcade, Ltd., 1977.

_____. *Do We Dare?* Sidney, Australia: Dymocks Book Arcade, Ltd., 1974.

_____. *Children in Conflict*. Sidney, Australia: Dymocks Book Arcade, Ltd., 1974.

Burgess, Patricia. *Erica's School on the Hill: A Child's Journey in Moral Growth*. Minneapolis, Minn.: Winston Press, 1979.

Mattox, Beverly A. *Getting it All Together*. San Diego, Calif.: Pennant Press, 1975.

Nichols, M. Cecily (Patricia). *A School Based Moral Education Program*. Strathfield, Australia: Craig Copying Company, 1981.

Scharf, Peter, McCoy, William and Ross, Diane. *Growing Up Morally: Dilemmas for the Intermediate Grades*. Minneapolis, Minn.: Winston Press, 1979.

Shaftel, Fannie R. and George A. *Role-Playing in the Curriculum*: Englewood Cliffs, N.J.: Prentice Hall, Inc., 1982.

Dilemma Filmstrips:

Law in America Society Foundation. *Foundations of Justice*. Columbus, Ohio: Charles E. Merrill Company, 1975. Titles include: "Challenge in Democracy"; "Resolving Conflicts"; "The Adversary Process"; "A Value Judgment." These dilemmas are set up as court cases. The students role-play the participants, including judge and jury.

Raths, Louis. *Exploring Moral Values*. 25 sound filmstrips dealing with prejudice, personal values, authority and honesty. Columbus, Ohio: Charles E. Merrill, 1969.

Selman, Robert. *First Things*. Pleasantville, N.Y.: Guidance Associates, 1973. Five filmstrips: "That's Not Fair"; "The Trouble With Truth"; "What Do You Do About Rules"; "But It Isn't Yours"; "A Strategy for Teaching Values" (for teachers),demonstration of using these dilemma stories.

Shaftel, Fannie R., and George A. *Values in Action*. Minneapolis, Minn.: Winston Press, 1976. Titles include: "The Big Eye" (destruction of property); "My Best Friend" (exclusion); "It's All Your Fault" (lying); "Terry Takes a Ride" (sibling rivalry); "The Trouble with Nickki" (lying); "The Instant Weirdo" (prejudice); "Benefit of the Doubt" (prejudice); "Sticky Fingers" (stealing); and "Inside-Out Club" (alcohol abuse).

_____. *Understanding Values*. Jamaica, N.Y.: Eye Gate, 1971. "Stealing"; "Lies, Half Truths, and Untold Truths"; "Right, Wrong, and Maybe"; "Cheating and Chiseling";"Others' Values/Your Values"; "Who Cares"; "Staying Involved."

_____. *Values*. Jamaica, N.Y.: Eye Gate, 1971. "Truth is the Truth"; "Kindness"; "Responsibility"; "What is Stealing"; "Politeness"; "Citizenship."

Dilemma Films:

Beck, Clive and Sullivan, Edmund. "Cheating"; "Sharing"; "Response to Misbehavior"; "Cooperation"; "Understanding Others." Hollywood, Calif.: Oxford Films, Inc., 1976.

"The Lost Puppy." Teleketics. Los Angeles: Franciscan

Communications Center, n.d.

"Only Benjy Knows: Should He Tell?"; "*Late for Dinner: Was Dawn Right?*"; "*The Lemonade Stand: What's Fair?*"; "*Who Needs Rules?*"; "*Where is Your Loyalty?*"; "*What's Your Authority?*" Chicago, Ill.: Encyclopedia Britannica Education Corporation, n.d.

Shaftel, Fannie R. and George A. *Role Playing for Social Values*. Los Angeles: Dimension Films, 1971. Three titles are available: "The Clubhouse Boat"; "Treat or Treat"; and "Paper Drive."

"What Will Patty Do?" (group pressure); "What Will Kathy Do"(social pressure); "What Will Jonathan Do?" (substitute teacher problem); "What Will Peter Do?" (starting rumors); "What Will Ted Do?" (lying); "What Will Linda Do?" (loyalty); "What Will Kevin Do?" (responsibility); "What Will Christy Do?" (involvement); "What Will Skip Do?" (responsibility); "What Will Bernard Do?" (cheating); "What Will Carl Do?" (commitment); "What Will Ray Do?" (taking a stand); "What Will Ramona Do?" (commitment); "What Will Mary and Nancy Do?" (conflict of values); "What Will Barbara Do?" (responsibility). Santa Ana, Calif.: Doubleday Multimedia, 1969. Although the films are somewhat dated, the conflict situation engages children. Teachers may wish to discuss the enduring nature of human conflict before using these very fine 3-5 minute films.

Secondary (Grades 7-12)

Dilemma Stories:

Blatt, Moshe, Colby, Ann and Specher, Betsy. *Hypothetical Dilemmas for Use in Moral Discussions*. Cambridge, Mass.: Moral Education and Research Foundation, 1974.

Lande, Nathaniel and Slade, Alfton. *Stages: Understanding How You Make Moral Decisions*. San Francisco: Harper Row Publishers, 1979.

McCarty, Michele. *Deciding: Casebook*. Dubuque, Iowa: William C. Brown Company, 1981.

Oliver, Donald and Newmann, Fred M. *Public Issues Series*. Columbus, Ohio: Xerox Education Publications, 1976. Titles include: *The American Revolution: Crisis of Law and Change;*

The Railroad Era: Business Competition and the Public Interest; The Rise of Organized Labor: Worker Security and Employer Rights; The Immigrant's Experience: Cultural Variety and the Melting Pot; Negro Views of America: The Legacy of Oppression; The New Deal: Free Enterprise and Public Planning; Rights of the Accused: Criminal Procedure and Public Security; The Lawsuit: Legal Reasoning and Civil Procedure; Communist China: Communal Process and Individual Freedom; Nazi Germany: Social Forces and Personal Responsibility; 20th Century Russia: Agents of the Revolution; The Civil War: Crisis in Federalism; The Limits of War: National Policy and World Conscience; Taking a Stand: A Guide to Clear Discussion of Moral Issues (can be used with students). These excellent little paperbacks generally run 62 pages.

Pagliuso, Susan. *Understanding Stages of Moral Development.* New York: Paulist Press, 1976.

Dilemma Filmstrips:

Dialogue. Milwaukee, Wis.: Roa Films, 1975. Titles include: "Self Worth"; "Community"; "Does Jesus Make A Difference"; "Decision Making"; "Honesty"; "Love and Sexuality"; "Justice"; "Alienation and Reconciliation"; "Hope and Humor"; "Peace."

Law In America Society Foundation. *In Search of Justice.* Columbus, Ohio: Charles E. Merrill Co., 1975. Titles include: "A Need for Rules"; "Too Young for Justice?"; "A Right to Disagree?"; "Created Equal?"; "Cash or Court?"; "Too Many Rights?"; "A Right to Survive?"; "Who Is Responsible?". These dilemmas are set up as court cases around social issues. The students role-play the participants, including the judge and jury.

Dilemma Films:

Self Incorporated. Bloomington, Ind.: Agency for Instructional Television, 1975. Titles include: "By Whose Rules: Systems and Self"; "Different Folks: Sex Role Identification"; "Down and Back: Failure and Disappointment"; "Trying Times: Making Decisions"; "Who Wins?"; "No Trespassing"; "Getting Closer"; "Pressure Makes Perfect"; "Two Sons"; "The Clique"; "My Friend"; "Changes"; "Family

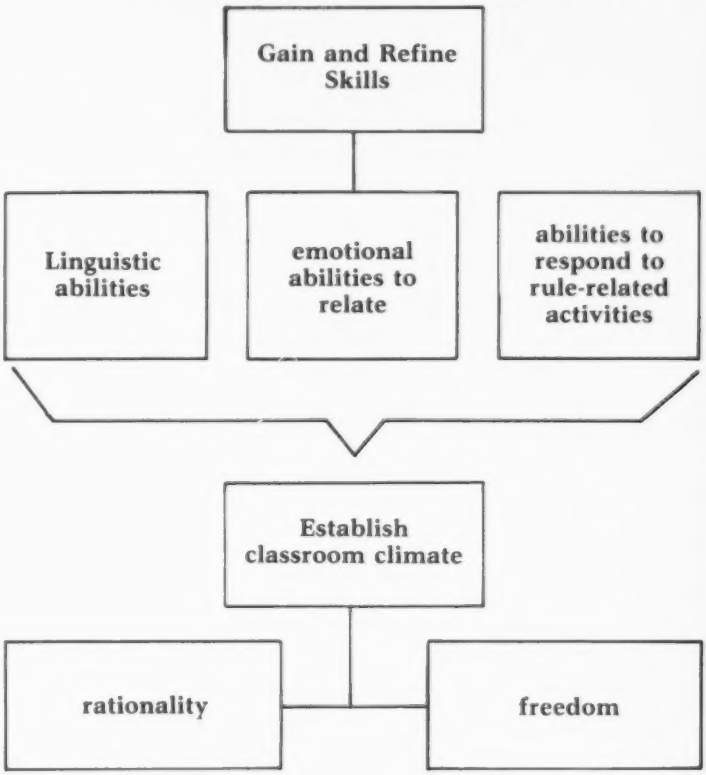
Matters''; ''What's Wrong Jonathan?''

Certain portions of feature films (e.g., ''To Kill a Mockingbird'') provide excellent dilemmas and heighten the students' awareness of the dilemma situations in their own lives.

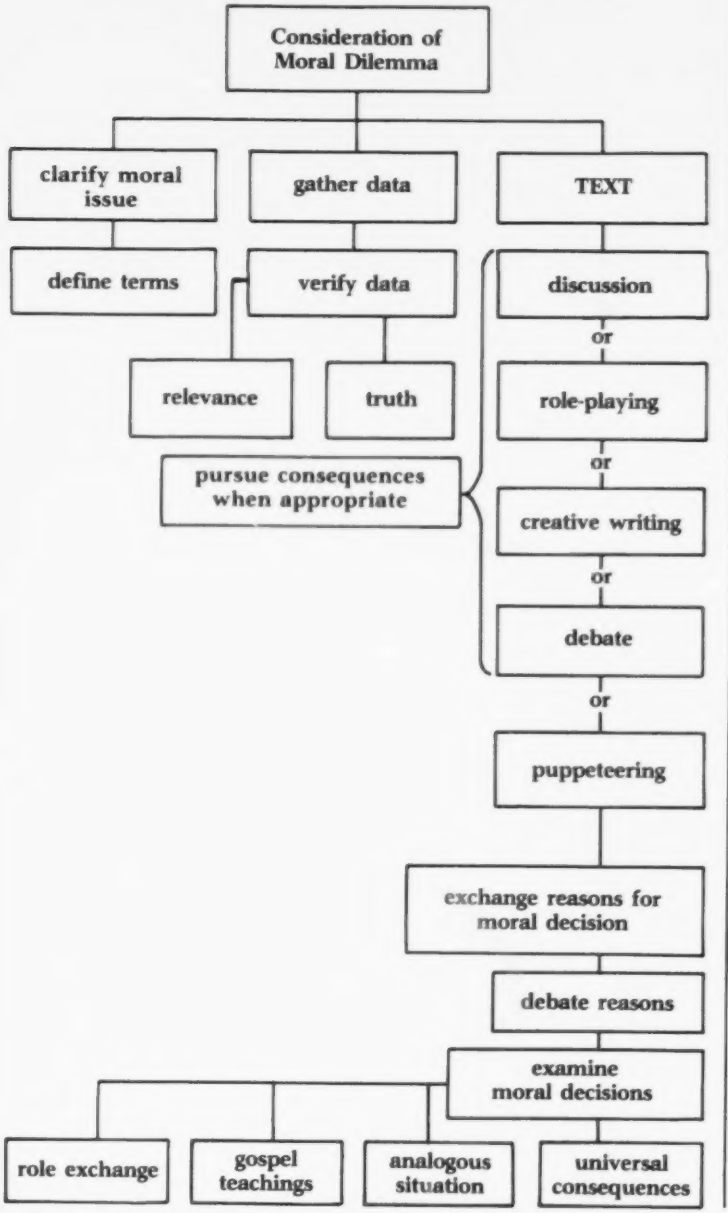
APPENDIX B

from Sister Mary Peter Traviss, "The Principal, Moral Education and Staff Development," *Momentum*, VI, 4, December 1975, p. 18.

Diagram of Classroom Process for Stimulating Moral Development



Facilitation of Moral Reasoning



APPENDIX C

The Blind Fish

Shaftel, Fannie R. and George A. *Role Playing in the Curriculum.* Englewood Cliffs, N.J.: Prentice Hall, Inc., 1982. Reprinted with permission.

The Problem: The issue is honesty—specifically, obeying rules and responsibility for others. One of the important growth needs of middle childhood is learning to abide by rules. The child who does not learn this is in constant conflict with age mates and adults in school and community.

Introducing the Problem: You may say to the group, "Most of us, at one time or another, have broken a rule set by parents or school or other authorities. Sometimes nothing happens; sometimes nothing happens to us, but does happen to other people. This is a story about such an incident. The story stops but is not finished. As I read, think of ways in which the story could end."

From the edge of the pool, Mr. Brady, the camp counselor yelled, "Oh, Mike! Come here!"

Mike thought, "Oh-oh, I'll get it." Reluctantly he swam toward the bank where Mr. Brady stood.

The counselor's face was stern.

"Look, Mike. You know the rules. This is the second time that you've gone swimming here during hours when it's not permitted. Why?"

Mike pulled himself onto the rim of the pool. "Mr. Brady, I just don't like fire-making and building lean-tos and learning the names of birds and plants. Swimming's the only thing in this camp I like."

"But do you know why you're not permitted to go in swim-

ming between ten and twelve in the morning?"

"I guess you don't want anybody going in swimming all by himself."

"Why?"

"Well, if he got into trouble, there'd be nobody around to pull him out of the water and he'd drown."

"Mike, even the best swimmers sometimes get cramps. If that happened to you, and you were here alone, there'd be nobody around to help you. Come on, climb out. We're hiking to Crystal Cave, and if you want to come, get ready."

"Yes, Mr. Brady."

By the time Mike got dressed and came out, the dozen boys going on the hike were already in the back of the big truck parked out in front of the Camp Waterman office. Mr. Brady was giving them a short talk.

"We'll hike through the cave. I want you all to stick to the trail. There's a reason for that, and I want you to understand it right now. Underground exploring is actually underground mountain climbing, for caves are rugged, and our path will wind along cliffs and shoot down into deep pits. You could easily have a bad fall. So I'm laying down this rule: Everybody sticks with the party. We'll move in single file, and no boy is to step out of his place in line. All right, let's go."

The truck took them halfway up the side of Mount Sherman. On a grassy flat circled by live oak and sycamores, they parked the truck. Mr. Brady led them up the bed of a tiny creek, to the back of a box canyon, where the little stream emerged from a dark hole in the mountain wall.

Each boy had a Scout flashlight. In addition, Mr. Brady had brought along four gas lanterns. He pumped them up, now, lit them, and assigned one to every fourth boy in the file.

Then, carrying one of the lamps, Mr. Brady led the file through the cave entrance into a dark, narrow tunnel. The path underfoot was soft and moist. It followed along the tiny creek, and the boys moved carefully so as not to slip and take a header into the shallow water. They bunched close at first, and were silent, awed, and a little frightened by the dark walls crowding close around them. Here underground, their flashlights seemed dim, but the Coleman gas lamps gave off a warm, reassuring flood of light.

Abruptly, the narrow tunnel ended. The boys found themselves in a cave chamber so great that they could not see the ceiling, nor the far walls.

"Turn your flashlights straight up," Mr. Brady said.

They obeyed, the slender cones of light whipping up like antiaircraft searchlights. And, far overhead, they saw the myriad sparkles that marked the ceiling—the glistening tips of long icicles of stone that hung from the arched roof.

"Stalactites," Mr. Brady said. "That's a drop of water at the tip of each one of them."

He turned his flashlight level to the ground. Far across the lofty room they saw the opposite wall, at least a hundred yards away. It was a big cave, all right.

"Let's move on," Mr. Brady ordered.

He led the file across the chamber. At the far wall, a dozen corridors opened off this big central room. Mr. Brady stopped.

"Those tunnels run into other big rooms. This cave system honeycombs the mountain, and parts of it have never been explored. A man lost in here could likely wander around for days and starve to death. That's why," he said firmly, "we're sticking to this main path."

He led them into a broad hallway that widened and became higher until it was like the still, echoing interior of a cathedral.

Mr. Brady said, "Gather around."

The boys crowded about him. There in the wall before them was a niche, hollowed like a bowl, which held a little pool of crystal clear water. On the bottom of the bowl were round objects, smooth and shining, like birds' eggs, white and lovely.

"Cave pearls," Mr. Brady said. "Not really pearls, but a lime formation. Come on."

Presently he halted the column once more. In a low spot at the base of the wall were shallow dish-shaped holes that held a white liquid. They looked like bowls of milk set out for kittens.

"Moon milk," Mr. Brady said. "Not really, just water full of a sort of lime mixture that hasn't hardened solid."

He led on. Mike, at the end of the file trudging after the counselor, noticed the huge shadows everybody cast on the walls. The swinging Coleman lamps made those shadows seem to lunge and leap like giants in a crazy war dance. Their path,

following the little stream, twisted through a forest of columns and on into another high-roofed chamber. Here the creek widened into a broad, shallow lake so still that the water seemed not to be moving at all.

Mr. Brady stopped, bent down, held his lantern out over the water. The boys moved close to him. In the pool they saw a small sleek fish.

"Blind fish," Mr. Brady said. "They have never, in all their lives, seen light. Let's go on."

The boys stared at the fish, then turned reluctantly to follow Mr. Brady around the lake and on into another corridor.

Mike, at the end of the line, slowed his footsteps. Tony Pringle, next ahead of him looked back. Mike beckoned to him, and Tony stopped and came back.

Mike said, "Tony, let's get us some of these blind fish!"

"What for?"

"Don't you see? Bill Toland's got some guppies, and Steve Akers has some fighting betas, and Nick Barton's got some of those long-tailed, big-eyed Japanese fish. But nobody's, got any *blind* fish. Bill brought his aquarium to school, for the science class, and Miss Mason made a big fuss over 'em. We'll bring in some blind fish, and that'll really be something!"

"How'll we catch 'em?"

"Scoop 'em up in a mess kit. You hold my lamp. I'll do the catching."

Mike waded out into the shallow pool. Bending, he lowered the mess kit into the water, moved slowly toward a little school of the tiny fish, and scooped them up.

"Got three of them, Tony! Here, I'll put 'em into your kit."

He caught a dozen of the blind fish.

Tony, tired of being a mere onlooker, put the fish into his drinking cup. Then lantern in one hand and mess kit in the other, he waded into the water.

"Tony, let me carry that lantern."

"Okay. That'll make it easier..."

Tony didn't finish. It was odd. One moment he was standing in knee-deep water, turning to talk to Mike—and the next moment he was sliding, falling, vanishing down under the water. And the brilliance of the Coleman light just as abruptly died

and was followed by a surprising and shocking darkness. Mike knew what had happened: Tony had stepped into a deep hole.

Mike plunged ahead and dove—and his groping hands caught Tony. Mike headed for the surface, kicking strongly. Their heads came up into the air. Tony gasped and screamed. His arms caught around Mike's neck and he clung with panicky strength. They went under again.

Mike wasn't frightened. "They do it every time," he thought. He got an arm inside of Tony's elbows, and as they broke surface again, he pushed back against Tony's chin, pushed his head back until Tony's hold on him broke. Dragging Tony with one arm, Mike started swimming.

His feet touched bottom. He stood erect, gasping for breath, holding Tony up. Mike got scared, then. Not of drowning, but of the darkness. It was so utterly unbroken, so solid, so heavy, so suffocating. Fumbling at his belt, Mike unhooked his flashlight, lifted it, and pressed the button. It was supposed to be waterproof, but if water had gotten into it...

The light came on; Mike grinned in relief. Tony was shivering now, his teeth chattering, and he began to cry.

"We're all right," Mike told him. "Here, you hold this flashlight. I've got to dive down and get back that Coleman lamp."

"I s-swallowed water," Tony sobbed.

Mike dove back into the deep hole and groped along the bottom for the gas lantern. He had been in a sweat from hiking hard, and the water was icy cold. Something happened to Mike that had never happened before. He found himself doubling up, his stomach knotting in the awfullest pain he'd ever felt. "I'm getting cramps!" he realized. He had to get into shallow water. He had to reach shore before his muscles locked on him and he sank like a rock.

He struck out with his arms, trying his level best, but was so doubled up that he couldn't use his legs at all. He got scared, panicky. He had never felt so utterly helpless in his life. He let out a yell—and strangled, his mouth full of water. *"I'm going to die,"* he thought. *"I'm drowning."*

Then he felt rock under him. A hand grabbed his elbow and hauled him out; he was able to gulp air into his stinging lungs.

The pain eased. He was shivering, lying on the bank and

shivering.

"What happened to you?" Tony was demanding. "You sure scared me!"

"I'm all right. Just leave me alone."

Lights neared, and they heard voices.

"Hey, Mike! Tony! Where are you?"

"Here!" Tony answered, and waved the flashlight.

Charley Ames and Jeff Hollis and Georgie Parker and Fatso Landiss came hurrying down the trail.

"Say, you guys! What's the idea of dropping out of line?"

"Mr. Brady sent us to find you."

"What you doing, anyhow" Going in swimming with your clothes on?"

Tony said, "Wise guys. Look!" Triumphantly he showed them the drinking cup with the dozen blind fish, so small and graceful, swimming in it.

"Blind fish!" Charley Ames blurted.

"Uh-huh," Tony said. "They're scarce. They're worth a lot of money."

"Where'd you get them?" Georgie demanded.

Tony jerked his chin toward the pool. "Caught 'em."

"With what?"

"Mess kit."

"Boy, I'm going to get me some!" Charley Ames said.

"Me, too," Jeff Hollis said.

Mike scrambled unsteadily to his feet. "Hey! Don't you go into that water," he said.

They looked at him.

Charley retorted, "You ain't gonna tell *me* what to do."

"If you can get some blind fish, I can," Jeff said.

"You guys ain't going into that water!" Mike shouted at them.

"Who's going to stop me?" Charley snapped.

"I'll call Mr. Brady!"

"You got some blind fish," Jeff said. "The rest of us are going to get some, too."

"Keep out of that water," Mike repeated. "It's icy cold, and..."

"You got some blind fish but you don't want us to have any!"

"I'm telling you, I'll call Mr. Brady!"

"If it's all right for you and Tony to catch 'em, why isn't it all right for us?"

FOOTNOTES

1. Andrew Greeley, William McCready, and Kathleen McCourt, *Catholic Schools in a Declining Church* (Kansas: Sheed and Ward, 1976), pp. 300-301.

2. *The Catholic School.* A letter from the Sacred Congregation on Catholic Education (Rome: Vatican Polyglot Press, 1977), #55, 56, p. 20.

3. John Dewey, *Moral Principles in Education* (New York: Houghton-Mifflin, 1902), p. 43.

4. Harry Broudy, *Building a Philosophy of Education* (New York: Prentice Hall, Inc., 1954), p. 37.

5. Disequilibrium, Assimilation and Accommodation are Piagetian terms. Disequilibrium means a feeling of one's judgment not being adequate, not comprehensive enough to respond to a given situation. A person in disequilibrium is seeking solutions that are more adequate, more comprehensive, more satisfying as a response. Those who do not accept disequilibrium do not take the first step to developmental growth. Assimilation is the interiorization of that disequilibrium; that is, after recognizing the disequilibrium, accepting it as such and experiencing an openness to the more adequate and the more comprehensive results in assimilation. The cognitive structure "assimilates" this new reasoning. The person is maturing to a higher state. Accommodation is the restructuring of the stage so as to result in a higher stage. See p. 6.

6. Indoctrination has become such a pejorative term today that modern teachers tend to shy away from it, and rightly so if by indoctrination they mean conditioning or force or the avoidance of reason when the student is clearly capable of reasoning. But, if indoctrination means "telling," if indoctrination means direct, didactic teaching about virtue, good and evil, the morality in treating human beings as ends and not as means, then as an approach, it is necessary for both values clarification and moral development.

7. Christopher Lasch. "The Culture of Narcissism," *Bulletin of the Menninger Clinic: Moral Development and Its Failures.* 44, 5 (September 1980), pp. 426-36.

8. Thomas Lickona, *Raising Good Children* (New York: Bantam Books, 1983), pp. 422-30.

9. Audrey T. Edwards. "Selecting Books to Promote Moral Development." Paper presented at the annual meeting of the International Reading Association, New York City, May 13-16, 1975.

10. Louis Raths, Merril Harmin, and Sidney Simon, *Values and Teaching* (Columbus, Ohio: Charles E. Merril Co., 1966), p. 902.

11. Sidney Simon. "Values Clarification v. Indoctrination," *Social Educa-*

tion. 35, 8 (December 1971), p. 902.

12. Raths, p. 37.

13. Laurie Brady, *Toward Moral Autonomy* (Sydney, Australia: Dymock's Book Arcade Limited, 1976), p. 24.

14. Lawrence Kohlberg. "Moral Atmosphere of the School" in *The Hidden Curriculum and Moral Development*, edited by Henry Giroux and David Purpel (Berkeley, Calif.: McCutchan Publishing Company, 1983), p. 77.

For a consideration of stage 7 see Lawrence Kohlberg and Clark Power, "Moral Development, Religious Thinking, and the Question of a Seventh Stage" in Kohlberg's *The Philosophy of Moral Development* (San Francisco: Harper and Row, 1981), pp. 371-372.

15. Sister Mary Peter Traviss, *Interact for Moral Growth: Translating Developmental Theory into Classroom Practice* (Minneapolis, Minn.: Winston Press, 1977), pp. 6-7.

16. *Ibid.*, p. 32.

17. Ronald Duska and Mariellen Whelan, *Moral Development: a Guide to Piaget and Kohlberg* (New York: Paulist Press, 1976), p. 99.

18. James M. Gustafson, "Education for Moral Responsibility," in *Moral Education: Five Lectures*, edited by Theodore and Nancy Sizer (Cambridge, Mass.: Harvard University Press, 1970), p. 12. *Cf.* Jean LeDu's two differing concepts of God's revelation quoted in Jeff Bulcken's "Moral Education in Private Schools: A Christian Perspective" in *Toward Moral and Religious Maturity*, edited by Christiane Brusselmanns (Morristown, N.J.: Silver Burdett Co., 1980), p. 526

19. *See* "The Anatomy of a Moral Decision," pp. 27-36 in Robert M. Friday, *Adults Making Responsible Moral Decisions* (Washington, D.C.: National Conference of Diocesan Directors of Religious Education, 1979) for a case study of Christian decision-making.

20. Lawrence Kohlberg, Peter Scharf and Joseph Hickey. "The Justice Structure of the Prison: A Theory and an Intervention," *The Prison Journal*. 51 (Autumn-Winter, 1972), pp. 3-14.

21. Lawrence Kohlberg. "A Cognitive Developmental Approach to Moral Education," *The Humanist*. 32 (November/December 1972), p. 16.

22. Bruno Bettelheim, "Moral Education," in *Moral Education: Five Lectures*, edited by Theodore and Nancy Sizer (Cambridge, Mass.: Harvard University Press, 1970), p. 103.

23. Jean Piaget, *The Moral Judgment of the Child*, 1932 (New York: The Free Press, 1965), p. 383.

24. National Conference of Catholic Bishops, *To Teach As Jesus Did* (Washington, D.C.: United States Catholic Conference Publications Office, 1973), #23, 24, p. 7.

25. Reginald Archambaut, ed., *John Dewey on Education* (New York: Random House, 1966), pp. 12-13.

26. Thomas Lickona, "Democracy, Cooperation, and Moral Education," *Toward Moral and Religious Maturity*, edited by Christiane Brusselmanns (Morristown, N.J.: Silver Burdett Co., 1980), p. 509.

27. Richard H. Hersh and Diana Pritchard Paolitto, "The Teacher as Moral Educator," in *Value/Moral Education; Schools and Teachers*, edited by Thomas C. Hennessy (New York: Paulist Press, 1979), pp. 17-18.

28. Robert L. Selman, " A Developmental Approach to Interpersonal and Moral Awareness in Young Children: Some Educational Implications of Levels of Social Perspective-Taking," in *Value and Moral Development*,

edited by Thomas C. Hennessy (New York: Paulist Press, 1976), pp. 142-167.

29. Robert L. Selman, "Social Cognitive Understanding: A Guide to Educational and Clinical Practice," in *Moral Development and Behavior: Theory, Practices and Social Issues*, edited by Thomas Lickona (New York: Holt, Rinehart and Winston, 1976), p. 309.

30. Lawrence Kohlberg, "Moral Stages and Moralization: The Cognitive Development Approach," in *Moral Development and Behavior: Theory, Research, and Social Issues*, edited by Thomas Lickona (New York: Holt, Rinehart and Winston, 1976), pp. 49-50.

31. Richard S. Peters, "Concrete Principles and the Rational Passions," in *Moral Education: Five Lectures*, edited by Theodore and Nancy Sizer (Cambridge, Mass.: Harvard University Press, 1970), p. 54.

32. *Ibid.*

33. *Vision and Values in the Catholic School*, National Catholic Educational Association Curriculum Project directed by Sister Carleen Reck (Washington, D.C.: National Catholic Educational Association, 1981).

34. Lawrence Kohlberg, "Moral Atmosphere of the School," in *The Hidden Curriculum and Moral Education*, edited by Henry Giroux and David Purpel (Berkeley, Calif.: McCutchan Publishing Co., 1983), p. 75.

35. Abraham H. Maslow, "Self-Actualizing People: A Study of Psychological Health," in *The Self Explorations in Personal Growth*, edited by Clark E. Moustaskas (New York: Harper and Row, 1956), pp. 190-191.

36. Lawrence Kohlberg and Robert Selman, *Preparing School Personnel Relative to Values: A Look at Moral Education in the Schools*. ERIC Clearing House on Teacher Education, 1972, EDO58153, p. 32.

37. James G. Lengel, *Explanations of Developmental Change Applied to Education: Atmosphere for Moral Development*. ERIC Clearing House on Teacher Education, 1974, ED104738.

38. *Ibid.*, pp. 22-23.

39. It has been this author's experience that students grow very tired of the "why" question. The teacher learns to be inventive in getting at the reasons with phrases, e.g., "Tell me about that." "Do you have a reason for saying that?" "I find that suggestion fascinating." "I am interested in knowing how you came to think of it," or even using an encouraging non-verbal nod indicating you want to know more.

40. Robert M. Friday, *Adults Making Moral Decisions* (Washington, D.C.: National Conference of Diocesan Directors of Religious Education, 1979), p. 35.

41. Thomas Lickona, "Democracy, Cooperation, and Moral Education" in *Toward Moral and Religious Maturity*, edited by Christiane Brusselmanns (Morristown, N.J.: Silver Burdett Co., 1980), p. 509.

42. *See* Jack Canfield and Harold C. Wells, *100 Ways to Enhance Self Concept in the Classroom* (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1976); Harris Clemis and Reynold Bean, *How to Raise Children's Self Esteem* (Sunnyvale, Calif.: Enrich, 1978); Robert W. Reasner, *Building Self Esteem* (Palo Alto, Calif.: Consulting Psychologist Press, 1982).

43. Clemis and Bean, p. 11.

44. Thomas Lickona, *Raising Good Children*.

45. See Appendix C for a listing of classroom resources.

46. Pope Paul VI, *On Evangelization in the Modern World* (Washington,

D.C.: United States Catholic Conference Publishing Office, 1975), #41, p. 28.

47. John Wilson, Norman Williams and Barry Sugarman, *Introduction to Moral Development* (Harmondsworth, Middiesex, England: Penguin Books, Ltd., 1969), pp. 399-413.

48. Fannie Shaftel and George Shaftel, *Role-playing in the Curriculum* (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1982), pp. 109-110.

49. *Ibid.*, pp. 171-175. See Appendix C.

50. Sister Mary Peter Traviss, *The Growth of Moral Judgment of Fifth Grade Children Through Role Playing.* Unpublished doctoral dissertation, Stanford University, May 1974, pp. 27-32.

51. For an annotated list of books that foster moral values see Thomas Lickona, *Raising Good Children*, pp. 422-430. Also helpful is Audrey T. Edwards, "Selecting Books to Promote Moral Development," paper presented at the annual meeting of the International Reading Association, New York City, May 13-16, 1975.

52. Dewey, Piaget, and Kohlberg all equate moral judgment with conscience; their editors cross reference the two concepts in their writings.

53. Canadian Catholic Conference. "The Formation of Conscience," *Catholic Mind.* 72 (April 1972), p. 41.

54. United States Catholic Conference, *To Live in Christ Jesus: A Pastoral on the Moral Life* (Washington, D.C.: USCC, 1979), p. 38. *Cf.* Vatican II "Pastoral Constitution on the Church in the Modern World." *Vatican II: The Conciliar and Post Conciliar Documents* (Northport, N.Y.: Costello Publishing Company), n. 16, p. 916.

55. John Cardinal Wright in a letter to the dissenting priests of the Archdiocese of Washington, D.C., dated April 26, 1971, published in the *Catholic Standard.* (April 29, 1971), Vol. 20 No. 7.

56. United States Catholic Conference, *op. cit.*

57. Sister Ruth McDonnel and David Galusha, *Moral Development and Christian Conscience: Value Education in Perspective* (Washington, D.C.: United States Catholic Conference, 1977), p. 7.

58. Bernard Haring, *Free and Faithful in Christ*, Vol I (New York: Seabury Press, 1978), p. 251.

59. Richard P. McBrien, *Catholicism*, Vol II (Minneapolis, Minn.: Winston Press, 1980), p. 999.

60. Timothy O'Connell, *Principles for a Catholic Conscience* (New York: Seabury Press, 1978), p. 88.

61. *Ibid.*, p. 89.

62. *Ibid.*, p. 90.

63. *Ibid.*, p. 91.

64. Yet there is a transcendence of self in conscience/3 that bears a resemblance to Kohlberg's speculations about stage 7. *Cf.* Lawrence Kohlberg and F. Clark Power, "Religion, Morality, and Ego Development," *Toward Moral and Religious Maturity*, edited by Christiane Brusselmanns (Morristown, N.J.: Silver Burdett Co., 1980), pp. 343-372.

65. McBrien, *op. cit.*

66. Robert Bolt, "A Man for All Seasons," in *Laurel British Dramas: The Twentieth Century*, edited by Robert W. Corrigan (New York: Dell Publishing Company, 1965), pp. 353-446, 440.

67. *Ibid.*, p. 434.

68. Walter Conn, *Conscience: Development and Self-Transcendence* (Bir-

mingham, Ala.: Religious Education Press, 1981), p. 214.

69. McBrien, p. 1000.

70. Blaise Pascal, "Pensees," in *Pascal*, Vol. 33, *Great Books of the Modern World*, edited by Robert Maynard Hutchins; trans. W.F. Trotter (Chicago: Encyclopedia Britannica, 1955), #277, p. 222.

SUGGESTIONS FOR USING THIS BOOKLET

There are many uses for this series of booklets on the Catholic school. Colleges will find them a valuable resource in preservice formation programs for Catholic school teachers. Graduate schools will find them helpful in the preparation of Catholic school administrators. Principals will find in them a rich resource for inservice of teachers and boards of education. Individual Catholic educators will find in them a unique and challenging help to their own personal and professional growth.

Plans that differ in length and format are offered to those who will be using these booklets. These plans are arranged for easy adaptation by users according to their purpose and needs.

Extended Format: This plan is for the college teacher, the principal or group leader who can spend two or more sessions on the material.

Mix and Match: This format gives users a choice of openings, of middles and of endings. It invites users to design their own model, choosing suggested components according to the interests and readiness of participants and the time available.

Planned Format—Single Session: The single session format is arranged for one 60-90 minute session. It provides a step-by-step plan for the busy leader, even estimated time allotments.

Independent Study: Educators motivated to explore the booklet and/or teachers assigned to study it will find suggestions in this plan for interacting with the content, for reflecting on its meaning and for internalizing its message.

It is hoped that Catholic leaders will find the planning formats a beginning—an incentive to go beyond in their search

for ways to help Catholic school teachers grasp the distinctiveness of their school and of their ministry.

Orientation

The content of this book may be substantially new to the participants. The leader is advised to assess their background to determine the focus and amount of time to be spent on the material. The importance of the contents, the level of difficulty for those new to the material, the blend of theory and application, the richness of the suggested supplemental resources all suggest an extended study of this booklet. It also may be treated in a single session as an overview, with an invitation to further in-depth study at another time as a group or individually.

EXTENDED FORMAT

OPTION A:

Session 1: Ask one of the participants to read a moral dilemma to the group. (The Peterson dilemma or one of the leader's choice.) Discuss the dilemma and possible courses of action. Leader preview the major theme of the booklet; contrast three approaches to moral education—indoctrination, values clarification and the full development of a person and its place in the Catholic school.

Session 2: If the participants have not already done so, spend this session studying Kohlberg's 6 stages of moral development. Use appendix A and select a dilemma story, filmstrip, or film for class discussion. (Consult area educational resources center for availability.)

Session 3: Ask a participant panel to make a brief presentation on the role of the following in moral education: community; participatory democracy; freedom and rationality; rule-related activities; empathy; knowledge; and understanding.

Session 4: Using the experiences of the participants, have them discuss teachers they have known who possessed the positive qualities treated in the chapter, "The Role

of the Teacher." In pairs, practice active listening skills. In a presentation, emphasize the importance of self-concept, teacher sharing and teacher modeling.

Session 5: In a laboratory session, ask participants in small groups to practice two of the teaching strategies described in the booklet. At the end of the session have the group discuss their reflections on the experiences.

Session 6: Leader or guest "expert" make a presentation on formation of conscience using this booklet; the National Catechetical Directory; *Sharing the Light of Faith;* and other selected resources. Follow the presentation by a question and answer period.

OPTION B:

Using this booklet as a resource and the "selected reading" sections after each chapter, select major topics and ask each participant to prepare a session for the group, utilizing both input and involvement.

OPTION C:

Use a variety of activities from the **Mix and Match** section below to comprise several sessions.

MIX AND MATCH

Step 1: Prayer

Step 2: Openings (choose from among the following):

a. Page through the booklet, scanning the headings, and in small groups tell two things that look interesting to you.

b. Read reflectively the summaries at the end of each chapter and note one item you would like to know more about.

c. From your experience, recall a teacher you have known who you feel taught moral education by what they did and said.

d. Make three statements about moral education that you know or would like to know.

e. Predict how you think the following impact

moral education: empathy; self-concept; authoritarianism; community; role modeling; indoctrination; values clarification; listening.

f. What do you presently understand to be the relationship between freedom and morality?

Step 3: Middle (choose from among the following):
These assume the participants have read the booklet ahead of time.

a. In small groups, ask the participants to list the strengths and weaknesses of the following approaches to moral education: indoctrination; values clarification; cognitive moral development.

b. In small groups, ask the participants to develop a statement on the contributions of each of the following to moral education: community; participatory democracy; freedom; rationality; rule-related activities; empathy; knowledge; and understanding.

c. Using the booklet as a resource, ask participants in small groups to prepare a brief outline or argumentation to defend the following proposition: "Moral education is not so demanding because it adds to the task of the teacher, but because it suggests they teach in a specific way."

d. In pairs ask the participants to practice two of the teaching strategies described in the booklet.

e. Leader or guest speaker make a presentation, followed by question and answer, on the topic of formation of conscience.

Step 4: Endings (choose from among the following):

a. Write a summary paragraph on what you have learned about moral education.

b. In pairs share with each other the important learnings of this session:
I learned that...
I was surprised that...
I am now convinced that...

c. Identify two areas of teaching that you want to develop because of your study of this booklet.

d. Write a slogan that summarizes your feelings about the teacher as a moral educator.
e. List advantages that a Catholic school offers the teacher as a moral educator.
f. In small groups, list reasons why moral education in a Catholic school is the responsibility of every teacher and not just the religion teacher.

Step 5: Closing Prayer

PLANNED FORMAT—SINGLE SESSION

Minutes	
	Step 1: Read the booklet ahead of time.
5	Step 2: Read and reflect on the scripture I Cor.2: 6-16. Leader or participants offer brief prayer asking the Spirit to grant true wisdom.
10	Step 3: Reflect on your experience of a teacher you have known and consider to be a good moral educator and share in small groups the qualities they possessed.
10	Step 4: Scan the summaries at the end of each chapter and in pairs, share with your partner a conviction that you have strengthened or developed because of your reading of this booklet.
10	Step 5: In pairs, practice a teaching strategy useful to a moral educator.
15	Step 6: In small groups list reasons why moral education in a Catholic school is the responsibility of every teacher and not just the religion teacher. Share these lists with the large group.
5	Step 7: Read the scripture I Cor. 1: 4-9. Close with an appropriate song (e.g., "Grant to us, O Lord, a heart renewed. Recreate in us your own Spirit Lord.")

INDEPENDENT STUDY

Step 1: Read the scripture I Cor. 2: 6-16—offer a prayer for wisdom.

Step 2: Scan the headings of the booklet and write three statements about the topic you would like to know.

Step 3: Read the summaries at the end of each chapter and underline the key idea words in each summary statement.

Step 4: Read the booklet. At the end of each chapter complete the following sentences:
I learned that...
I was surprised that...
I feel strongly that...

Step 5: From the "Selected Readings" sections, select two enrichment activities you would like to pursue in the library/media center.

Step 6: Identify key concepts in the booklet that are validated from your experience in good teachers you have known.

Step 7: At the conclusion of your study, write a summary of what you have learned and its implications for you as a teacher.

Step 8: Read the scripture I Cor. 1:4-9 and offer a prayer of thanksgiving.

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